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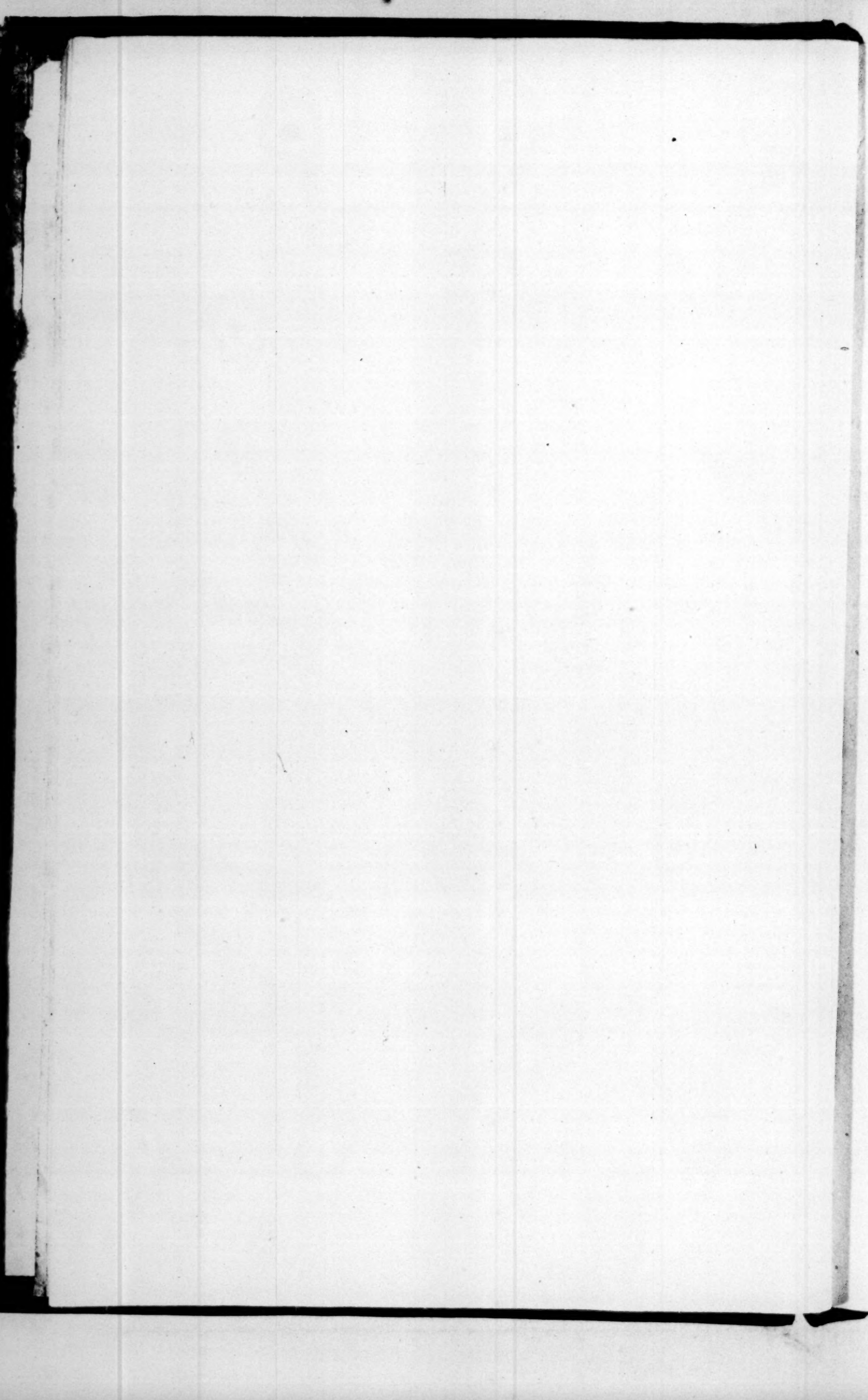
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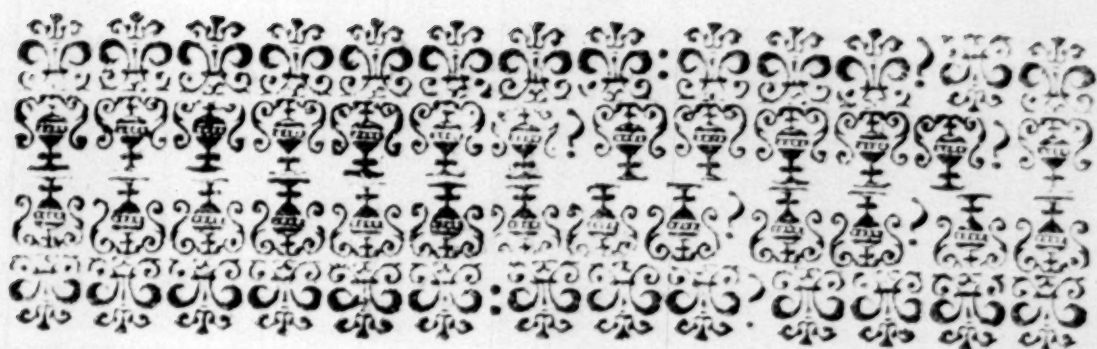
THE
REMAINS
OF
Sir *FULK GREVILL*
Lord Brooke:
BEING
POEMS
OF
MONARCHY
AND
RELIGION:

Never before Printed.

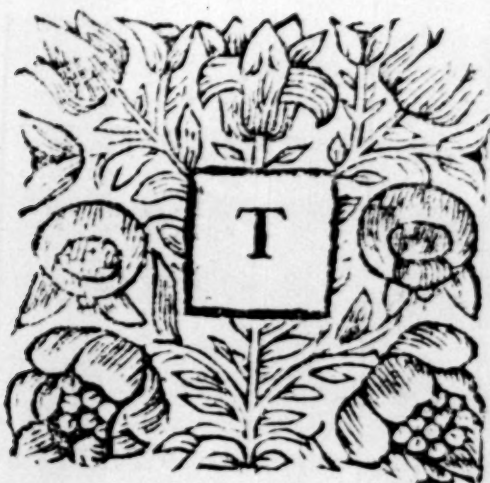
LONDON,

Printed by T. N. for *Henry Herringman* at the sign
of the *Blew Anchor* in the *Lower Walk* of the
New Exchange 1670.





AN
ADVERTISEMENT.



He Author having dedicated all his Monuments to the Memory of Sir Philip Sidney, whose Life he did write as an intended Preface to these; it will not be fit to add any other then a brief Advertisement to acquaint the Reader, he was that Sir Fulk Grevill whose Noble Line by Matches with the Honourable Families of Nevil, Beauchamp, and

An Advertisement.

Willoughby Lord Brooke *make good the observation of Hereditary advantages, of Mind as well as Body, by Descents purely derived from Noble Ancestors; the Excellency of his Qualities rendering him an eminent Courtier in Queen Elizabeths Raigh, and in King James's time, under whom he had the Honourable employments of Chancellour of the Exchequer and Privy Counceller, and was by Letters Patent of that King, in consideration of services done to the Crown, made Lord Brooke; to the Title of which Barony by Descent from Willoughby he had right: and having always lived a Batchelor (which was no small advantage to the freedom of his mind) He died in the Seventy fourth year of his Age, Ann. Dom. 1628. having been also Counsellor of State for about Threë years to King CHARLES the First.*

When

An Advertisement.

When he grew old he revised the Poems and Treatises he had writ long before, and at his death committed them to his friend Mr. Michael Malet, an aged Gentleman in whom he most confided, who intended, what the Author purposed, to have had them Printed altogether; but by Copies of some parts of them which happened into other hands, some of them came first abroad, each of his Works having had their fate, as they singly merit particular esteem; so to come into the World at several times: he to whom they were first delivered being dead, the trust of these remaining pieces devolved on Sir J. M. who hath given me the Licensed Coppy of them: and that the Reader may be more fully informed of the Author and his Writings, and how they are related to each other, we must refer to

An Advertifement.

*to that wherein, besides his friend
Sidneys Life, he gives account of his
own and of what he had written.*

H. H.

A



A
TREATISE
OF
MONARCHY.

By Sir FULK GREVILL
Lord BROOK.

Of the beginning of Monarchie.

SECT. I.

I.



Here was a time before the times of
Story,
When Nature reign'd instead of Laws
or Arts,
And mortal Gods, with Men made
up the Glory

Of one Republick by united Hearts;
Earth was the common seat, their Conversation
In saving Love, and ours in Adoration.

B

2. For

2.

For in those Golden days, with Natures Chains
 Both King and People seem'd conjoyn'd in one,
 Both mixt alike, with mutual feeding veins
 Transcendency of either side unknown,
 Princes with Men using no other Arts
 But by good dealing to obtain good hearts.

3.

Power then maintaind it self even by those Arts
 By which it grew, as Justice, Labor, Love ;
 Reserved sweetness did it self impart
 Even unto Slaves, yet kept it self above,
 And by a meek descending to the least,
 Envile's swayd, and govern'd all the rest.

4.

Order there equal was, Time Courts ordain'd
 To hear, to judge, to execute, and make
 Few and good Rules, for all griefs that complain'd,
 Such care did Princes of their people take
 Before this Art of Power allay'd the Truth :
 So Glorious of Mans greatness is the Youth.

5.

What wonder was it then if those Thrones found
 Thanks as exorbitant, as was their Merit,
 Wit to give highest Tributes being bound,
 And wound up by a Princely ruling Spirit
 To worship them for their Gods after death
 Who in their life exceeded humane faith ?

6. And

6.

And shall it Error, nay Impiety
In Heathen Souls be thought to recompence
The Absent with immortal Memory,
Goodness with Praise, and Benefit with Sence?
Or rather such a Golden natur'd vein
As in the World might Golden days maintain.

7.

For where should thankful Ingenuity
Think the Fear-thundering Scepter fit to rest,
With Knowledge, Vertue, and Felicity,
But in mild *Jupiter's* well-doing brest?
Or where but in *Olympus*, Heaven to be?
Which was his dwelling place in *Thessaly*,

8.

And if departed souls must rise again
Severely to become examined
And bide the Judgement of Reward or Pain?
What Chancelors seem fitter for the dead,
Then *Rhadamanthus*, and stern *Minos* were,
True Types of Justice while they lived here?

9.

Thus Kings may see, while greatness did descend,
And Care as far spread as Authority,
Grace did restrain and disgrace did amend,
The Vice was hateful and the Majesty
Of Justice held up for a common good,
A work by Kings and Men well understood.

10.

Kings creatures then were no vain Favorites
 But Guardians of the poor, Eyes of the Crown;
 Lest height of place should oversee the right
 And help the proud to pull the humble down;
 All Laws like Cobwebs, catching little Flies
 But never great ones without Princes Eyes.

11.

Under *Euristus* that brave Prince of *Greece*
 No *Pallas*, no *Narcissus* delicate
 Were minions, whose Lusts did the people Fleece,
 Nor could sufficed be with *Midas* State,
 And whose effeminate unactivevnests
 To make themselves great, still made Scepters less.

12.

But *Hercules* a brave laborious Spirit,
 Who having freed *Greece* from home-Tyranny
 Asborn of more then his own soyl to merit,
 Was sent to purge the Earths iniquity
Egypt of *Busyre*, *Diomedes* of *Thrace*,
Italy of *Cacus*, *Spain* of *Gerions* Race,

13.

Nor could a Goddess spite (which *Juno* veils
 Under employments specious pretences)
 Change Nature, or make true worth strike her sails,
 One God appeasing other Gods offences,
 When she that by his Labour sought his doom
 There made him Trophies, where she meant his Tomb.

14. Yet

14.

Yet did he raise no *Pyramis* for pain
But his Republick's good, his Masters Fame ;
As thinking selfness but a trivial gain
To him that builds an universal frame;
No Trophies fit for worth, but Love and Praise
Which shadow-like still follow active Rays.

15.

Jasen, again (who serv'd *Thessalia's* King)
What else did he affect from dangers past,
When he the Fleece of *Colchos* home did bring,
Then in the Rolls of large time to be plac'd,
For undertaking passages unknown, (grown?
Through which the wealth of many states have

16.

Now whilst pow'r did thus really proceed
Not on advantage, Humor, Slight, or Will,
Her Zeal with Honour mixt peaz'd every deed ;
Time did not yet encline to mask her ill;
Words grew in hearts, Mens hearts were large & free,
Bondage had then not brought in Flattery.

17.

But by decree of Fate this Corporation
Is alter'd since, and Earths fair Globe miscarried,
Mans Craft, above these Gods in estimation,
And by it wisdomes constant Standard varied ;
Whereby the sway of many years are gone
Since any Godhead rul'd an earthly Throne.

18.

Whether it were Mans false Pygmean wit
 Captiving Envy,, or the Giants pride,
 Which forc't these Worthies to abandon it
 I know not; but some disproportion'd Tyde
 Of Times self-humours hath that Commerce drown'd
 To which this Image shews those times were bound.

19.

And when those Golden days were once expired
 Time straight claim'd her succession in the Brass,
 And to her ends new instruments inspired,
 With narrow selfness staining all that was:
 Power still affects more inequality
 Which made Mankind more curious to be free.

20

Divided thus, Kings quit their Fathers hand
 In Government, which men did earst adore,
 People again by number sought to stand,
 And scorn'd that power which earst they did implore,
 Goodness goes from the Earth, and Greatness too,
 In Will, Fear, Craft, Men forming all they do

21.

Hence these Gods tir'd with neighborless deceit
 Have rais'd their Thrones above Mortality
 And chang'd their sweet Aspects with sour retreat.
 Whence all things blest before now blasted be
 With tempests, earthquakes, fire, and thunders terrors
 Shewing and threatning Mans corrupting errors.

22. By

22.

By which strange plagues these Gods do testify
Mankind to be of such a Metal cast,
As neither Fire can melt, Air qualify,
Water dissolve, or stroke of Hammer waste,
No Native Notion, Law, or Violence,
Fashion his hard heart to an humble sence.

23.

But that he should still grudge at Government,
Scorn Mercy, yet rebel at Tyranny,
Repine at Discipline, rest discontent
Both with his equals, and Authority;
As in whom pow'r might without goodness be,
And base subjection without Loyalty.

24.

In which confused state of declination
Left by these Gods, Mankind was forc't to trust
Those light thoughts which were molds of his privation
And scorning Equals, raise a Soveriagn must,
For frailty with it self grown discontent,
Wardlike mu't live in others Government.

25.

Man then repine not at the boundless Kings,
Since you endure the fate of your fore-fathers,
To whom God did foretell, on humane wings
How inequality once rais'd still gathers,
Their choice offended him, please you it must
Whose dregs still in you, on you, make it just,

26.

Princes again, o'r-rack not your Creation,
 Lest pow'r return to that whence it began,
 But keep up Scepters by that reputation
 Which raised one to rule this world of Man ;
 Order makes us the body, you the Head,
 And by disorder Anarchy is bred.

27.

Let each then know by equal estimation,
 That in his frail freehold of flesh and blood,
 Nature her self declines unto Privation,
 As mixt of real ill and seeming good ;
 And where Mans best Estate is such a strife,
 Can Order there be permanent in life ?

28.

Now, if considered simply, Man be such,
 Cast him into a Throne or Subjects mould,
 The Function cannot take away this touch ;
 Since neither what he ought, or can, or would,
 Both King and Man perplexed are in state,
 Improve their ends, and set no other rate.

29.

In which imperfect temper, expectation
 Proves unto each perverse Enemy ;
 Whilst Pow'r with Sovereign partial Contemplation
 Aims at Ideas of Authority
 More able then God himself requires,
 Who of us, onely what he gives, desires.

30. Again

30.

Again, while People do expect from Kings
Such a protecting popularity
As gives, forgives, intends no other things
But in a Crown a common slave to be,
Thus over-valuing each Estate too farre
Makes both full of Misprision as they are.

31.

In judging other then let either know,
As they are men, they are a mean Creation
Betwixt the Heaven above and Hell below,
No more deserving hate, then Adoration:
Equal in some things are the great'st and least;
One disproportion must not drown the rest.

32.

The odds to be examined then is Place,
What that doth challenge, what again it owes,
Not peazing these in dainty Scales of Grace
Where pure simplicity for wisdom goes;
Or vain *Ideas* formed in the Air,
To self-imagination onely fair,

33.

But in the World as Thrones now moulded are
By Chance, Choice, Practice, Birth, or Martial awe,
Where Laws and Custome doe prescribe how far,
Either the King or Subject ought to draw
These mutual ties of Duty, Love, or Fear
To such a strain, as every man may bear.

34. Which

34.

Which place, what is it but of Reverence
 A Throne rais'd on man's Reason, and Affection
 Where that well happy mixt, and confluence
 Of Earthly and Celestial reflection
 Should wear the publick, in the private good,
 And to protect both, govern Flesh and Blood.

35.

Yet, since Election doth resign to Birth,
 True worth to Chance, brave industry to Blood,
 Nature to Art; and Force command the Earth,
 That Native Commerce which wrought mutual good
 'Twixt Crowns and Men, was soon exil'd from hence,
 And we like Beasts left no right but in Sence.

36.

To fortify which confident rais'd Throne
 And keep Mankind with it in Unity,
 The wit of Pow'r cannot suffice alone,
 Man is not strong to bind Humanity;
 Therefore above man, they that would man bound
 Still sought some shews of everlasting ground.

37.

Hence was pow'rs *Zenith* raised up, and fixt
 Upon the Base of superstitious rights,
 Whose visions with the Truth and Error mixt
 Make humane wisdoms yet seem infinite,
 By giving vain opinion (born of Sence)
 Falsly the Sacred stile of Conscience.

38. For

38.

For as by optick repercussions here
The Light with shadows mixt, makes Sence mistake,
Whereby the less oft greater doth appear,
Creating *Castor* God for *Pollux* sake;
And as the Rainbow but a shadow being,
By shadows forms another to our seeing,

39.

So from the Mirror of these visions more
Second reflexions which doe represent
Forms of the ill below, and good above
As humane Laws, Fame, Honour, Government;
All shewing Man (though in unperfect Light)
That Thrones may seem, but are not Infinite.

40.

Now if from these dumb shadows there' break out
Light to shew Thrones are not indefinite;
In true Religions cleer beams who can doubt
But that Pow'r bounded is with wrong and right,
The Infinite in Wisdom drawing down
The Will of Tyrants to the Laws of Crown.

41.

Wherein that other superstitious Sphere
Chance, and Opinions nimble Idols Raign,
Racking up Tributes out of Hope and Fear,
By which weak Mankind lose; strong Scepters gain;
As where no limits be to Pow'r or Will,
Nor true distinction between good and ill.

42. So

42.

So then when Man beholds this boundless sea
 Of Will, and no shoar left to shew her streams,
 He straight beleeves Thoughts may sail every way
 Till Pow'r's contrary winds disperse these dreams;
 And make men see their freedom bound so fast,
 As it of no forbidden fruit dare taste.

43.

Yet happily had Man not thus been bounded
 With Humane wrests, aswell as moulds Divine,
 He in his passions must have been confounded,
 Desire in him is such an endless Mine.
Eve would have *Adam* been, Man Kings, Kings more,
 Till such destruction fall as fell before.

44.

Therefore if Pow'r within these Scepter Lines
 Could keep, and give as it would be repaid,
 These mutual fed, and mutual feeding Mines
 Would still enrich, could hardly be decayd;
 For Chance gives mutual Confidence a blis;
 And God helps those frames, which shew likest his.

45.

Besides this activeness it self maintains,
 And rather then live idle, can do ill;
 Those Images it raiseth in our Brains
 Having alliance not with Truth, but Will,
 And to confirm this, strives to pull all down
 That limit the excesses of a Crown.

DECLI-

DECLINATION OF MONARCHY.

To Violence.

S E C T. II.

46.

NOW though the World on the Excentricks be
Fashion'd to move, and ballance her own weight,
Not much enclining to obliquity,
Yet is her Ruler Man, through self-conceit,
Violence of Pride, fate of corruption,
Apt to give all her best works interruption.

47.

For since Religions name, not Nature, came
To Rule, those ancient forming pow'rs gave place,
The stile of Conscience over-weighing Fame,
And Reason yielding up her Sovereign Mace
Unto those lively Pictures which produce
Unactive apparitions of no use.

48.

(ways found,
Which Change straight wrought, but was not straight-
Pow'r was so veil'd with formal laws and baits
Under which still the infinite lay bound
And Man bewitcht with wits confused sleights,
To make pow'rs Throne the Idol of his heart
Transforming Zeal and Nature into Art.

49. So

49.

So that without the guide of Cloud or Fire,
 Man since fails fatal straights of hope and fear,
 In Ebbs and Flouds of travelling desires,
 Where what we have to us is never dear
 Pow'r making men vainly, by off'ring more,
 Hope to redeem that state they had before.

50.

Hence falls it out that silly people loose
 Still by these thin webs of Authority.
 Which they that spin, yet therefore cannot use,
 Because these threds no more inherent be
 within themselves, but so transcrib'd to Crowns
 As they raise Pow'r by pulling freedom down.

51.

Thus by a credulous obedience,
 Mankind gave Might a ground to build up more,
 Cooling and kindling his desire with sence,
 Even of such things as were his own before,
 Disease and Error meeting both in this
 That many follow where one rooted is.

52.

For thus imbas'd, we since want pow'r to tie
 Others to us, or us unto our own;
 Our many passions serve to bind us by,
 And our distractions keep our strengths unknown,
 One holding that which others give away;
 The Base, whereon all Tyranny doth stay.

53. Hence

53.

Hence came these false Monarchal Councils in,
And instruments of Tyrants States apart,
Which to their private from the publick win,
While Man becomes the Matter, Pow'r the Art ;
Making obedience too indefinite
As taxt with all the vanities of Might.

54.

The Tenure chang'd, Nature straight chang'd the use
For all the active spirits follow Might ;
Ignorance baseness ; Negligence abuse ;
Inconstancy disunion, oversight,
By Crowns to people so intail'd are they
As no subjection can put these away.

55.

Whence neither makers now, nor Members held
Men are, but Blanks, where Pow'r doth write her Lust
A spriteless Mass, which, for it cannot weld
It self, at others pleasure languish must ;
Retolve to suffer, and let pow'r do all
Weakness in Men, in Children natural.

56.

From which Cras'd womb of frailty was brought forth,
A Giant Creature in excess of Might,
To work in all with every pow'r but worth,
Who to be sure, that never shall have right,
Takes not God as he is, but makes him new
Like to his ends, large, narrow, false, or true

57. Religion

57.

Religion, Honour, Natures Laws and Nations
 All moulds derived from that gift transcendent,
 These Monsters stamp'd, or gave difestimation
 As they did find them theirs or independent;
 Left nothing certain here on earth but Will,
 And that yet never constant, for tis ill.

58.

Instance proud *Mahomet* when he propos'd
 The Empire of this world to his ambition,
 Under Gods name were not his acts dispos'd
 To change Mans faith and freedom of condition?
 The sacred Dove whisp'ring into his Ear
 That what his Will impos'd, the World must fear.

59.

Unto *Cambyfes* all his sages vow'd
 That in their reading they of no Law wist
 Which Marriage with his Sister had allow'd,
 But that their Monarch might do what he list;
Licet si libet, and what be these other
 Then hellish words of *Caracalla's* Mother.

90.

And doth not our great Capitolian Lord
 Use the same compass in each course he steers?
 Are not those Acts which all Estates discord,
 As Kings aff'finate, mutiny of Peers
 Stirr'd up by him under pretence Divine,
 To force those Scepters he cannot encline?

61. Nay

61.

Nay, hath he not a higher pitch attain'd,
A more compendious power of perswasion?
Having, since *Phœbus* and *Cybele* Raign'd,
Made himself such a Trypode by occasion,
As may not be examin'd, or withstood,
But with a Godhead equally made good.

62.

Which Errors (like the Hestick Feavers) be
Easie to cure, while they are hard to know;
But when they once obtain Supremacy,
Then easily seen, but hard to overthrow:
So that where Pow'r prevents not this excess,
Miters grow great, by making Scepters less.

63.

Therefore did these proud Tyrants live awake,
Careful to Cancel all inferior Rights,
And in Creations still keep pow'r to make,
To fit each Instruments and fashion Spirits;
That as the Head Ideas rule the Heart,
So pow'r might print her Will in every part,

64.

For active Rulers seldom fail of means,
Occasion, Colour, and Advantage too,
To bind by Force, by Wit, by Customes chains,
And make th' oppressed souls content to woe:
Fear suffering much, for fear to suffer more,
As still by smart made greater then before.

C

65 Know

65.

Knowing that Men alike touch't never were,
 That divers fence works diversly in woe,
 The nimblest Wits being still kept down by fear;
 Dull wits not feeling neighbors overthrow;
 The wise mistrust the weak, and strive to bear,
 Thrones being strong, because men think them so:
 Yet mark at length how Error runs in rounds,
 And ever what it raiseth up confounds.

66.

For when this pow'r transcendent grows secure
 Flattering it self that all is made for one,
 Then Will, which nothing but it self endure
 And Pow'r that thinks it stands and works alone,
 With an unsatiate pride and wanton ease
 Surfets it self with other mens disease.

67.

Hence Laws grow tedious, and the very names
 Of God and Truth, whose Natures died before
 A heavy burthen to these racking Frames,
 That with a word would wrest up all and more;
 Assemblies of Estate disparagements be,
 Taxe, Custome, Fear, and Labor onely free.

68.

Hence Thrones grew Idols, Man their Sacrifice,
 And from the Earth as to the Sun above
 Tributes of Dew and exhalations rise;
 So humane Nature yields up all but Love,
 Having this strange transcendency of Might,
 As Child of no mean vice, but Infinite.

69. Where

6

Whereby these strengths which did before concur
To build, invent, examine, and conclude,
Now turn disease, bring question and demur,
Oppose, dissolve, prevaricate, delude,
And with opinions give the State unwrest
To make the new still undermine the best.

70.

Cesar was slain by those that objects were
Of Grace, and Engines of his Tyranny,
Brutus and *Cassius* work shall witness bear,
Even to the Comfort of posterity,
That proud aspirers never had good end;
Nor yet excess of Might a constant friend.

71.

So that although this Tyrant usurpation
Stood peaz'd by humours from a present fall;
Thoughts being all forc'd up to adoration
Of wit and pow'r (which such Thrones work withal)
Yet both the Head and Members finite are
And must still by their miscreating marre.

72.

The nature of all over-acting might,
Being to stirre offence in each Estate,
And from the deep impressions of despight
Enflame those restless instruments of Fate,
Which as no friends of Duty, or Devotion
Easily stirre up Incurſion, or Commotion.

C 3

73. Occasion

73.

Occasion for a forreign Enemy,
 Or such Competitors as do pretend
 By any stile, or popularity,
 Faction or Sect, all whose endeavors tend
 To shake the Realm, or by assassinate,
 Into the People to let fall the State

74.

In which excess of Tyrants violence,
 If *Nero* lack a foreign Enemy
Nero from *Vindex* shall receive offence,
 Safe from his guard *Caligula* shall not be;
 Or if these Tyrants find none worse then they.
Otho shall help to make himself away.

75.

But grant the World slept in her misery,
 Yet greedy Time, that good and ill devours,
 To cross this head-long course of Tyranny,
 Takes from the Throne these ancient daring pow'rs;
 And by succession of mans discontent,
 Carries mischance upon misgovernment.

76.

Wherein observe the wit of former days,
 Which feign'd their Gods themselves (oft to prevent
 Pow'rs inclination to oppressing ways)
 Came down and gave offences punishment;
 Lest Man should think, above mortality
 Against injustice there were no decree.

For

77.

For proof, when with *Lycaon's* Tyranny
Men durst not deal, then did *Jove* to reform
Descend, and savage natur'd cruelty
Fitly into the greedy wolf transform ;
So was that Tyrant *Terens* nasty Lust
Chang'd into *Upupa's* foul feeding dust.

78.

Hence was *Megara*, and her Sisters tied
By God to attend the crys of Mens oppressions ;
Whether *Orestes* were for Parricide
To be distracted with his own impressions ;
Or *Penthens* for his proud blaspheming scorn
In many pieces by his Mother torn.

79.

Thus as we see these guides of humane kind
Chang'd from Gods, and Fathers to oppressors ;
So we see Tyrannie's excess of mind
Against her own Estate become transgressor ;
And either by her subjects craft betraid
Slain by themselves, or by Gods Judgement swayd.

Of weak-minded Tyrants.

S E C T. III.

80.

Olympus kept her Scepter without stain,
Till she let fall Pow'r's tender reputation,
By gracing *Venus* and her Son to Raig,
Who with the First Gods had no estimation,
For when these faint thoughts came to rule above
Pow'r lost at once both Majesty and Love.

81.

A work of *Saturn*, who with narrow spite
Mow'd down the Fat, and let the Lean Ears spring,
That after his fithe nothing prosper might;
Time that begets and blasteth every thing,
To Barley making Wheat degenerate,
As Eagles did into the Kites estate.

82.

But let us grant excess of Tyranny
Could scape the heavy hand of God and Man;
Yet by the natural variety
Of frailties, raining since the world began,
Faint relaxations doubtless will ensue,
And change Force into Craft, old times to new.

83. Worth

83.

Worth must decay, and height of pow'r decline,
Vices shall still, but not the same Vice, Raign;
Error in Mankind is an endless Mine,
And to the worst, things ever did constrain:
Unbound it would live, and delight by change
To make those formes still welcome that be strange

84.

Hence like a Ball, how hath this world been tost
From hand to hand, betwixt the *Persians, Medes,*
Romans and Greeks, Each name in other lost?
And while *Romes* pride her Government misleads
To scorn the *Asian Grecian* Arms and Worth,
Made slave she was to those Lords she brought forth.

85.

What marvel is it then to see the Earth
Thus chang'd from Order into Anarchy?
When these Ideas of refined birth
Were thus transform'd from reasons Monarchy
Into that false Oligarchy of passion,
Where Princes must bear every bodies fashion?

86.

And whereby man may really conclude,
That in it self Time onely doth not change,
Nature affecting like vicissitude;
Whence to see Vice succeed worth is not strange,
Weakness and strength, aswell as Youth and Age
Having in each Estate a various stage.

86. So

87.

So that out of this Phœnix fire there bred
 Birds that do wear no Feathers of their own,
 But borrow'd Plumes, which imping ever need,
 And such as are by divers colours known,
 Not of or for themselves to move or be
 But under them that guide their Infancy.

88.

Which changling weakness made to serve, not raign,
 Possessing all without a doing Lust;
 To add more scorn to her fore-runners stain
 Dare neither cherish ill, nor goodness trust;
 But slacks those Engines which are wound before,
 And so gives people back their own again and more.

89.

Then, Man, mark by this change, what thou hast won
 That leav'st a Torrid, for a frozen Zone;
 And art by Vice-vicissitudes undone,
 Whose state is ever fatal to her own,
 The active Tyrant scarce allowing breath,
 While this unactive threatens lingring death.

90.

For where to Power absolute, such spirits
 Are raised up, as unacquainted be
 How to create, to censure faults or merits,
 Where to be bound, to bind or to be free,
 Amidst the ocean of Mans discontent,
 They want both Map and Scale of Government.

Since

91.

Since where the Poyze, betwixt Heart, Wit, and Right
Unequal is, and Wit predominant,
Opinions shadows must seem infinite
To *Passive* Circles large, the *Active* scant,
All cleer Zones dimly overcast with fear,
And to those false Mists Mankind forc't to swear.

92.

Whence from inferiors, visions fitted be,
Deceiving frailty with her own desire;
Ease is made Greatness, Trust a Liberty,
A point of Craft for power to retire,
To work by others held a Sovereign State,
Resting as God, who yet distributes Fate.

93.

Under which Clouds, while Pow'r would shadow Sloth
And make the Crown a specious hive for Drones,
Unactiveness finds scorn, and ruine both,
Vice and Misfortune seldom go alone,
Pow'r loosing it self by distast of pain,
Since they that labor will be sure to raign.

94.

For though like *Eolus* from the hills of Might,
Thrones can let winds out to move Earth and Sea,
Yet neither can they calm or guide them right
From blasting of that Mountain where they lay,
Because these spirits joyn, part, war, agree
To rob weak minds of strong authority,

Thus

95.

Thus did old *Galba* Reign in Pupillage
Under the Tutorship of two or three
Who rob'd, built, spoil'd upon the publick stage,
Cloth'd with the vail of his authority :

Thus *Claudius* in his Empire liv'd a thrall,
Scorn'd by those slaves rais'd by him to do all.

96.

Besides what Feavers then must raign, when these
Base idle fantosmes, Creatures of Grace,
Impossible to temper, hard to please,
Shall have the pow'r to raise up or deface ?

Since mean born Natures, Artless for tune great,
Hate them that merit, scorn them that intreat.

97.

Which blasting humours wound both Men and things,
Down go the Schools, the Pulpit and the Barr,
States fall where Power flies with feeble wings,
To make a man, such Kings of't Kingdoms marr,
Nothing and all alike are currant there,
Order springs up and dies, Change no shape bears.

98.

Hence come contempt of Laws, and Bullions fall,
Riddles of State which get by doing harm ;
Statutes for words, bondage unnatural,
Offices, Customes, Cittadels in farme,
Engaging Crowns, making pow'rs name a stile
To ruine worth, which it cannot beguile.

99. Yet

99.

Yet mark how Vice (that it self only friends)
In her own web, still wears her own disease,
By disproportion compassing her ends,
And disproportion ruining her ways;
For those that rose by Providence, Care, Pain,
And over pow'r which wanted these, did reign

100.

Grow fondly scornful, idle, imperious,
Despising form, and turning Law to Will,
Abridge our freedom to Lord over us,
Loosing the fruit of humors with the skill;
Till by degrees insensibly they fall
By leaving those Arts which they rose withal.

101.

When instantly those undertaking pow'rs
Care, hazard, Wit, misplaced Industry
(Which helpt to build their oligarchal Tow'rs)
Fly from these downfals of prosperity;
As Spirits that to govern were created,
And cannot lower properly be rated.

102.

The pride of such inferiors did constrain
The Swiss against the Austrians Cantonise;
So were the Belgians likewise forc't again
A new Republick finely to devise.
In which that Monarch was compel'd to Treat
As with States equal Free, not equal Great.

Duke
of
Alva.

103. For

103.

For Vices soon to heights and periods rise,
 Have both their Childhood, state and declination,
 Are sometimes currant, but at no time wise,
 Like blazing Stars that burn their own foundation,
 Or shadows which the shew of bodies have
 And in self-darkness both a Life and Grave.

104.

Whence it proceeds that all the works of Error
 Live not in state of health, but sick and cured,
 Change carrying out Excess, to bring in Terror,
 Never securing, nor to be secured;
 But Physick-like in new diseases bred,
 Either subtracts or adds till all be dead.

105.

Thus rose all States, thus grew they, thus they fall
 From good to ill, and so from ill to worse;
 Time for her due vicissitudes doth call,
 Error still carrying in it self her curse;
 Yet let this Light out of these Clouds break forth,
 That Pow'r hath no long Being but in Worth.

*Cautions against these weak
Extremities.*

S E C T. IV:

106.

NOW to prevent or stay these Declinations
And desperate diseases of Estate,
As hard is as to change the Inclinations
Of humane Nature in her Love or Hate ;
Which whosoever can make straight or true
As wel is able to create her new.

107.

Hence falls it out that as the wise Physitian,
When he discovers death in the disease,
Reveals his Patients dangerous condition ;
And straight abandons what he cannot ease
Unto the Ghostly Physick of a Might
Above all second causes Infinite.

108.

So many grave and great men of Estate
In such despaired times retire away,
And yield the stern of Government to Fate,
Foreseeing her remediless decay ,
Loath in confused torrents of oppression
To perish as if guilty of transgression.

Who

109.

Who then can wary *Seneca* reprove?
 After he had observ'd his Pupils rage,
 The Brother poison'd (strange bewitching Love)
 The Mother slain, of vice his patronage;
 If he from bloody *Nero* did remove,
 And as the Pilots do in Tempests groan,
 To Fate give over Art, and all their own.

110.

But grant such spirits were to be excus'd,
 As by oppression or necessity
 Disgraced live, restrained, or not us'd,
 As part themselves of publick misery,
 Yet who are free mult labor and desire
 To carry water to this common fire.

111.

Have not some by equality of mind,
 Even in the crossiest course of evil times,
 With *passive* goodness won against the wind?
 So *Priscus* pass'd *Domitian's* torrid Climes,
 And scapt't from danger to the full of days,
 Helping frail *Rome* with un-offending ways.

112.

Was it true Valour or Timidity
 That made stern *Cato* so impatient
 Of his own life, and *Caesar's* victory?
 Vanity it was, like smoak not permanent
 That wrought this weak work of strong destiny
 Where while he lost his life and *Rome* a friend,
 He lost that Glory which he made his end.

113. For

113.

For since the most Estates at first were founded
Upon the waving *Basis* of confusion;
On what but fear can his discourse be grounded
That in distress despairs of good conclusion?
With mysteries of which vicissitude
Fate oftentimes doth humane wit delude.

114.

Again, who mark times revolutions, find
The constant health of Crowns doth not remain
In pow'r of Man, but of the pow'rs Divine,
Who fixe, change, ruine, or build up again
According to the period, wain or State,
Of good or evils seldom changing fate.

115.

First then let Tyrants (as they do endine
By nature, either way unto excess)
Conceive, though true perfection be Divine
And no where ever brought to pass with less:
Yet in the world, which they would govern well,
Cures and Diseases both together dwell.

116.

And though to live by rule proud man be loath;
Yet rules to Kings and Subjects are such stays
As Crutches be to feeble Ages sloth,
Or as the main turmoiled Mother seas
Do find those banks which then confine her course,
When rage blown up, would elf make all things worse.

117. Let

117.

Let no man then expect a constant Air
 Between the fence of Men and senseless Might,
 Where one man makes skies foul, another fair,
 In *Passive* orbs who looks for other right,
 Child like must break all toys for loss of one,
 And by their fall add honour to a Throne.

118.

Rather let People, as in Airs infected,
 Not seek to master but avoid disease,
 By absence now, by homage now protected,
 Not looking high for stumbling in their ways;
 Left, as of old, curst with confused speech
 They now find no word currant but, Beseech.

119.

Again, let weak Kings keep their humour chaste,
 Not daring violence, lest over-built
 They help to lay their own foundation waste,
 And failing themselves, multiply their guilt,
 Since hearts as strong as their Estates must be,
 That can enlarge themselves by Tyranny.

120.

For as in weak Estates, so in weak Minds,
 To injure or oppress humanity
 Stirs up Right, Wit, and Heart in divers kinds,
 To shew how easily hazard makes men free;
 Where prospect must appear to these weak kings
 A sign that ruine flies with nimble wings.

These

121.

This weakness which I mean hath divers kinds,
Some water-like, easie to take impressiō,
And like it leave not any print behind,
Which I omit as fit for no profession:
The other wax-like, take, and keep a mind,
And may in strengths they have, not of their own;
Be helpt by common Duties to a Throne.

122.

For as, when Birds and Beasts would have a King,
To furnish this fair creature for a guide;
Out of their own they gave him every thing,
And by their gifts themselves more surely tyed;
Eyes, Voices, Wings, and of their natures skill,
To govern, raise, and ruine them at will.

123.

So may these frail unactive kind of spirits
Be with the Milk of many Nurses fed,
All striving to hold up the Scepters rights
With Subjects strengths by Crowns authoris'd,
Whereby the feeble may again be wombed,
And there get life even where it was intomb'd.

124.

Which outward help of others providence
Watcheth occasion, poizeth each intent,
Nor is Crown-wisdom any Quintessence
Of abstract Truth or art of Government,
More then sweet Sympathy or Counterpeaze
Of humours temper'd happily to please.

D

125. But

125.

But their best help indeed is happy choice
 Of under Ministers of every kind,
 By whom discreetly Thrones may judge the voice
 Of Images projected to their mind :
 And so by weak but wakeful jealousy,
 The true or false scope of propounders see.

126.

Whence mark, how that young unexperienc'd spirit
Alexander (who was after nam'd *Severe*)
 During his youth did of his people merit,
 By help of Council uncorrupt, to bear
 The practice of his publick government
 Under good Laws, which gave good men content.

127.

Now though pow'r hardly can fit spirits to place,
 Which must want Judgement wanting indultry,
 And so as rarely well dispose of Grace,
 Having but Chance, no true Nobility ;
 Yet kinless Fame helps weakness what to judge,
 Till from an eccho, she become a drudge.

128.

For as the Painter (curious in his Art)
 Extreame ill features easily represents,
 And by deformity in every part,
 Expresses the life and likeness to content ;
 As he in natures good proportions shews,
 That in her pride Art equal with her goes.

129. So

129.

So Fame this Quintessence of humane spirit,
Brings unto light the divers states of men,
And seldome to unworthiness gives merit,
Or lets Perfection languish in a Den;
But on her wings alike brings either forth;
The one as good, the other nothing worth.

130.

Thus may Fames many Eyes, Heads, Wings and Heart,
Instruct weak pow'r to keep her state upright;
And as to rule these is a Masters Art;
So to rule by these is one way of Might,
Wherein the Crown can feel no great distress
And for the People, they must sure find less.

131.

Besides the help of Fame weak Thrones shall find
The wit of Time, and selfness in mens hearts,
Will teach how one man, many men may bind,
And raise the head by counterpoize of parts,
All having charge and subaltern degree,
To ease the audits of Authority.

132.

Where else weak hands in mighty works must fail,
And all transform'd be to Usurpers passion;
Thrones then reserve your selves, choice and appeal;
Greatness her way must with some labor fashion,
With many Eyes he must see wrong and Right,
That Finite being, would rule Infinite,

D 2

132. Or

133.

Or if Pow'rs tender thoughts will needs make pleasure
 The end of Crowns, which God made publick good,
 Yet give your seconds scope in such a measure,
 As may for Chiefs still make you understood;
 Which one poor priviledge you may reserve,
 By thinking more, then one, can well deserve.

134.

For, as in bodies living (though decay'd)
 If all parts equally chance to be stain'd,
 The whole is by an *Equilibrium* sway'd,
 As where no odds can easily be gain'd;
 And so Mortality adjourn'd as far
 Oft as in those: all whose parts found're are.

135.

So these weak Pow'rs (in whom States are diseas'd
 By equal disproportion in each part)
 May scape great fits and happily be eas'd
 Keeping her tottering Ballance up by Art:
 In making Faction which destroys the strong;
 By peazing weak Pow'rs to preserve them long.

136.

What had become of *Romes* vast Monarchy,
 When *Galiennus* buried was in Lust,
 Sloth, Riot, and Excess of vanity,
 Even while the Barbarians swarm'd like barren dust;
 Had not the Thirty Rivals to each other
 From one Mans Tyranny preserv'd their Mother.

137. Let

137.

Let Place then Rule, let Favor reign, not Merit;
And each in his Predicament be King;
Do of a head use neither pow'r nor spirit
To audit, question or judge any thing;
Onely let Faction multiply her seed,
Two bodies headless seldom danger breed.

138.

For equals soon each other will oppose,
And both in Thrones as suddenly unite,
To it they pray, they travel, they disclose;
Creation only ballanceth their Might;
Reserve, distribute that in jealous measure,
Then Crowns may stand, and Kings may take their
(pleasure.

139.

These partial wits (which Faction works withal)
Though fatal Judges, yet good Sisters be,
Which while they strive each other to enthrall,
Clear up the dimme lights of authority;
And shew weak Crowns what weight of hope or fear
The State or mind of every man can bear.

140.

Pesides^E Thrones have all moulds of their forefathers,
Safe under-buildings of the wisdoms dead,
Exchequers that Revenues Judge and gather,
Courts that examine Treason to the head;
Parliaments, Councel-seats, Tripods of Law,
Engines of pow'r to keep desire in awe.

141. For

141.

For forain practice they have spies of time
 And place, to which intelligence is due;
 For Church interior functions, and sublime
 To teach men God, and take a spiritual view
 Of Schisme in Doctrine, and in life of sin,
 That neither Sect, nor scandal enter in.

142.

Onely let not weak pow'rs lay new foundations,
 Who cannot judge how time works on the old;
 But keep the ancient forms in reputation
 To which Mans freedom is already sold,
 Since Order over-worn is yet a frame,
 Wherein Confusion rarely weavs her name.

143.

Thus much for weakness in that Royal part
 Which doth concern Justice that is supreme;
 Whose Golden Links (though forg'd by powers Art)
 Safe Circles are to compass every Realm;
 And keep out all thoughts of irreverence,
 As bearing in it every mans defence.

144.

Where frailty else, ever unfortunate
 Wanting true scales between Place, Wit, and Heart,
 Scatters the strength, and honour of a State,
 By suffering more to play one Tyrants part;
 And blows the people like lounds here and there,
 As (till exhausted) objects of their fear.

145. Lastly

145.

Lastly, if these mild Cautions fail to stay
These frailties, which disease-like turn and toss,
And so for that change every where make way,
Which Change unguided still begetteth loss;
Then he who cannot take, must taken be,
Such sharp points hath frail mans Supremacy.

D 4

Strong

Of strong Tyrants.

S E C T. V:

146.

NOW from the setting of this evening Star
 Ascends that morning Planets influence,
 Which both in Light and Glory passeth far;
 These Comets of strong pow'r in feeble sence,
 And who from inequality of state
 Strive to make all, for one, unfortunate,

147.

I mean such confident imperious Spirits,
 As over act with restless Scepter-wit,
 Thinking the world inferior to their merits;
 And brook no other bounds or laws in it,
 Then to make all their own thoughts, words, and deeds
 Receiv'd of people not as Rules, but Creeds.

148.

Which souls thus over-swoln with windy vice,
 Must wisely be allay'd, and moulded be;
 Lest Torrent-like, they with the prejudice
 Of People, waft their own transcendancy;
 And thus by cutting real grounds too thin,
 Have their ambitions ever to begin.

149. For

149.

For though Throne-vice be publick, like her State
(And therefore must (of force) wound many ways)
Yet some move scorn, some faults men wonder at,
Others harm not so many as they please,
Ill chosen vices vanish in despair,
Well chosen still leave something after fair.

150.

Vitellius vertueless in Life and Raign,
Yet by a gluttons familiarity,
The German Armies did so finely gain,
As against *Otbo*, he had victory ;
Brake the Prætorian forces ; and in vain
Vespasian had aspir'd his Monarchy,
But that each vice fits not all times and states,
For what one age affects another hates.

151.

Pertinax again, in whom predominant
Few vices were, yet narrowness of heart
Made him the fortune of great Armies want,
Where *Cæsar* mixt with Vices, Worth, and Art,
Had with the people for his death such moan,
As if in him *Rome* had been overthrown.

152.

In him that first did spoil her Treasury
Ravage her Provinces and Tyrannise,
While as bewitcht with prodigality,
They sell themselves for what in their pow' lies :
Thus pleasing vices sometimes raise a Crown,
As austere vertues often pull it down.

153. Power

153.

Pow'r therefore must those womanish slight errors,
Which publish to the World self-love or fear,
Carefully shun, as crafty peoples mirrors,
To shew both what the King and Crown can bear ;
And teach Mankind on humors to take hold,
That otherwise with Thrones durst not be bold.

154.

From hence the Macedonians did get heart
To dally with that tenderness they found
In their great King, and finely frame an Art
To keep the Monarch with his own thoughts bound ;
For when *Hephestion* died he did aspire,
Through him to make a God of his desire.

155.

Unto which God some straight did Altars build,
Some Sacrific'd, others sware by his name,
Some told their dreams, others were vision-fill'd ;
All which inspirings from *Hephestion's* came :
As Grace or disgrace did in *Nero's* days,
To those that did his singing scorn or praise.

156.

Aspirers therefore on corruption founded,
Should use their vice as Merchants do their ware ;
Not choak the Market, lest their vents be bounded,
But martial these things which excesses are,
So as by Vice made slaves they may not be,
But rather Vice made Arts of Tyranny.

157. For

157.

For Majesty then sinks, when private vice
Is not kept servant to the publick State,
But rather crowns with common prejudice
Subjected basely to their Vices fate ;
Because of consequence then power must
Serve them in all things that observe their Lust.

158.

Wise *Salomon* was taken in this Net,
When those strange Women which bewicht his mind,
By it a pow'rful government did get,
To wave his own faith, and seduce Mankind ;
For which Vice if his heirs did loose the Throne,
It proves, disorder never goes alone.

159.

Again, as Tyrants are Eclips'd by this,
So falls the Scepter when it bankrupt grows
In common Fame, which Natures Trumpet is :
Defect, for ever finding scorn below ;
For Reputation airy though it be,
Yet is the Beauty of Authority.

160.

Which to improve, strong Princes must despise
All Arts that blemish Birth, Place, Courage, Worth ;
For Tyrants unto men then Sacrifice
Their Thrones, when inward errors they shew forth,
Which curiously the wise have ever us'd
To keep conceal'd, well ballanc'd, or excus'd.

161. Such

161.

Such are extortions, cruelty, oppression,
 Covetousness, endless anger, or displeasure,
 Neglect, or scorn of person, or profession,
 Pride, baseness, rudeness, vain expence of treasure;
 All which like number multiplied by place,
 Do in the Man the Monarchy disgrace.

162.

Dissolving due respect and reverence,
 Which gentle raines in active Princes hands
 Give such restraint or latitude to fence,
 As with the end of government best stands,
 And who lets fall these pleasing inward ties
 Must either fall in State or Tyrannise.

163.

Let *Rehoboam* then in all his ways
 Avoid yong Council which enflame the hearts,
 And so on ruine pow'rs foundation lays
 In which light youth hath still the chiefeest parts:
 Their wit is force, the old mans force is wit,
 And then for Thrones, let no man judge what's fit.

164.

But above all, such actions as may bring
 His Faith in doubt, a strong Prince must eschew,
 Because it doth concern a boundless king
 To keep his words, and contracts, steddy, true,
 His Grants entire, Graces not undermin'd;
 As if both Truth and Pow'r had but one mind.

165. What

165.

What did it profit that great *Charles* the first
To traffick with the proud simplicity
Of *German* Princes, by unprincely shift,
Missetterd writs, a Conclave subtilty?
Since ill fate then, and ever did befall
That broken faith aspirers work withal.

166

The precepts of *Lysander* to beguile
Children with toys, and men with perfidie;
Records himself by this infamous wile,
To be their Tutor in malignity,
Who since conclude that perjury no sin,
Which by equivocation enters in.

167.

A vice so hateful never as when it
Borrows the veil of justice for deceit;
Hollow *Tiberius* plays not with his wit,
But to give his false practice better weight;
Hence sacred Virgins are to be defil'd
By hangmen first, to have the Law beguil'd.

168.

The Poets shew what credit with these Gods
Truth had, by Sacred oath of Stygian lake,
The heavy dooms, and still tormenting rods,
Which they reserv'd for them that sware and brake;
And freed from pain if these pow'rs could not be,
What shall we think of Tyrants blasphemie?

169. Did

169.

Did *Tantalus*, belov'd of *Jupiter*,
 With his own *Nectar*, and *Ambrosia* nurst;
 Or *Battus* painless in perjuring erre?

When *Tantalus* in hell sees store and starves,
 Which senceless *Battus* for a Touchstone serves?

170.

Thus see we how all times, all sorts of Faith,
 Some by the Cloud of fained transformation,
 Others by humane censure unto death,
 And some by heavy doom of discreation,
 To keep Truth sacred carefully have sought,
 Without which no society is ought.

171.

Therefore let pow'r in her deliberations,
 Take time and care before she undertake,
 That she an equal Princely calculation
 Of wealth, strength, titles, fears, and hope may make,
 Because if Tyrants there poize all things right,
 To do, or to forbear, it gives them light.

172.

The pain's no more, or rather not so much
 To shun the sickness as to seek the cure,
 And yet in gain, and honour far more rich,
 It is within her strength to rest secure,
 Then peece, yet, yield, when she hath done amiss,
 Since great descent in Scepters fatal is.

173. Pow'r

173.

Pow'r, make your leagues, gifts, contracts therefore just,
Since wrong prescribes not Crowns by time or deed ;
Thrones never wanting means, occasion, Lust,
To try by hazard how their right shall speed,
In whose uncertain orb yet Princes shall
Oft find mischance, upon misdoing fall.

174.

For howsoever to the partial Throne
Of mighty Pow'r, the acts of Truthless wit
May currant go, like Brass, amongst their own ;
Yet when the World shall come to judge of it,
Nature that in her wisdom never lies,
Will shew deceit, and wrong are never wise.

175.

But grant this honor unto faithlesness,
That sometimes it may prosper with occasion,
And make true wisdom in appearance less,
Yet what gains Pow'r by loss of reputation?
Since every blossome which ill-doing bears
Blasteth the fruit of good success with fears?

176.

Again, as Tyrants ought to soar above
This reach of humours, so ought they to bear
A Rulers hand, and every Spirit move,
That under them shall govern hope or fear,
Since by whose wisdoms States are governed,
They of the same States, are reputed head.

177. Yet

177.

Yet must not this supremacy descend
 Of Sect or Faction to become a part,
 Since all is theirs, all must on them depend,
 And to make use of each side is their Art;
 Else like Kings forc't for refuge to one Town,
 They in that one, cast Dice for all their Crown.

178.

Rather must they by providence unite
 All parties so, as none may gage their state,
 Or in their private ends withdraw from might,
 But give their greatest, such a yielding rate,
 As like the Earth plow'd up, they must not groan,
 Though greedy pow'r exhaust more then their own.

179.

For Faction else lurking in hopes and fears,
 When it awakes by opportunity,
 Straight *Hydra*-like, in many foreheads bears
 Horror, division, multiplicity,
 Nor safe unto it self, nor to those Kings
 That unto mean birds will lend Eagles wings.

180.

Therefore should this well masked Cockatrice
 Be carefully even in the egg suppress'd,
 Before the venome of her poisoning vice
 Against the Prince and Kingdom be address'd;
 It being not safe for strong-witted might
 To give subjection any regal right.

181. For

181.

For as we see in deep corrupted airs,,
Each petty sickness turns to pestilence,
And by infection common ruine bears,
So, in the Orb of Kings omnipotence,
Faction oft makes each private discontent
Swell above Law to plague the government.

182.

For to make bodies strong, proves heads are weak,
And so two Sects prepared in one Realm,
Which doth the beauty of obedience break,
By tempting discontented minds to glean;
And so force Thrones to one side for protection
Whose being is to keep both in subjection.

183.

Nor holds our rule alike with weak and strong,
Since weak Kings raings do very seldom raise
Such spirits, as dare shuffle right and wrong,
At least what breeds them, breeds their counterpeize;
Corruptions weak birth therefore yielding many,
Lest Liberty should be ingrossed by any.

184.

Whereas this other Princely stirring stuff,
Oft by example gives new Laws to Kings,
With danger to Sovereignty enough
By those new fashions which they give to things:
Therefore are factions here to be suppressd,
Which in mild times support weak Princes best.

E

185. Now

185.

Now how pow'r so should ballance things and minds,
 As all dissentions may in her unite,
 Or from what place Pow'r arguments should find,
 To make the crooked undergo the right ;
 How it should pierce the skin of passion,
 And yet in these wounds instantly give fashion,

186.

Strong hearts learn out of Practick wisdom must,
 Which knowing how to pay each with his own,
 By mixing good and ill, with fear and Lust,
 Reap among Thorns, Seeds by them never sown ;
 And make the people yield up their Estate,
 To add more still to government they hate :

187.

Which artificial steerage of affection,
 Having but small affinity with good,
 No Essence, but an Essence like reflection ;
 Will best by opposites be understood,
 The foul excess of ill being only that
 Which to avoid in Pow'r I level at.

188.

Therefore as little Bridles to restrain
 Mans climbing mind in Princes boundless might,
 Let Tyrants that think all their acts remain
 Spread, like *Apollo's* beams, in each mans sight,
 Which by the divers fate of good or ill
 Either produce scorn, malice, or good will,

189. Lastly

189.

Lastly, this Tyrant-pow'r (veil of the Man)
In peoples eyes must not assiduous be ;
What hath respect appears but now and then ;
Reservedness, that Art of Tyranny,
Equally graceth both pain and reward ;
Demission works remission, not regard,

190.

Thus much in brief, to temper head-strong vice
Which thorow Princes often wounds the Crown ;
To shun which dangerous racking precipice,
Tyrants should all signs of their selfness drown ;
And yet by odds of place work every man
To serve them with the best, and worst they can.

161.

But if Pow'r will exceed, then, then let Mankind
Receive oppression, as fruits of their error,
Let them, again, live in their duties shrin'd,
As their safe Haven from the winds of terror.
Till he that rais'd Pow'r to mow mans sins down,
Please for Pow'rs own sins, to pluck off her Crown.

SECT. VI.

192.

THus having in few Images exprest
 The effect which each extremity brings forth,
 Within Mans nature, to disturb mans rest ;
 What enemies again they be to worth,
 As either *Gyves*, which freedom doe restrain,
 Or *Jubiles* which let confusion raign.

193.

There rests to shew, what these degrees of vice
 Work. when they fixt be to the moulds of might ;
 As what relation to the prejudice,
 Or help they yeeld of universal right ;
 Vice getting forces far above her own,
 When it spreads from a person to a Throne.

194.

For as in Princes natures, if there be
 An Audit taken, what each kind of passion
 Works and by what usurp't authority,
 Order and reason's peace they do distastion ;
 Within mans little world, it proves the same (frame.
 [Which of pow'rs great world doth confound the

195. Whence

195.

Whence spread Kings self-love into Church or Law,
Pulpit and Bar streight feel corrupted might
Which bounded will not be, much less in awe,
Of Heavenly censure, or of Earthly right :
Besides Creation and each other part
Withers, When Pow'r turns Nature into Art.

196.

For as between the object and our sence,
Look where the mediums do prove dim or cleer,
Mens minds receive forms of intelligence,
Which makes things either fair or foul appear ;
So between powers lust, and peoples right,
The mediums help to cleer or dazel light.

197.

Therefore to let down these high pillar'd Thrones
To lower Orbs where Prince and People mixe,
As Church, Laws, Commerce, Rights well temper'd
Where neither part extremity can fixe, (Zones,
Either to bind Transcendence by constraint,
Or spoil mankind of all rights but complaint,

198.

And where by this well-ballancing of Might,
Regalities of Crowns stand undeclin'd,
Whose beings are not to be infinite,
And so of greater price then all mankind ;
But in desire and function temper'd so
As they may current with their people go.

199. When

199.

When *Theopompus*, *Lacedemons* King
 Had rais'd up a *Plebean* Magistrate,
 (Like *Roman* Tribunes) which the soaring wing
 Of Sovereign excesses might abate ;
 He therein saw, although he bound his Child,
 Yet in a less room he did surer build.

200.

For infinite ambition to extend
 The bounds of pow'r (which finite pow'rs must weld)
 As vain is, as desire to comprehend,
 And plant Eternity in natures field ;
 Whereby the idle, and the over-doing
 Alike run on, their own destruction woin.

201.

Active then yet without excess of Spirit,
 Strong Princes must be in their Government,
 Their influence in every thing of merit,
 Not with an idle, glorious name content,
 But quick in nimble use, and change of wombs,
 Which else prove Peoples snares, and Princes tombs.

202.

Placing the first foundation of their Raigñs
 Upon that frame, which all frames else exceeds ;
 Religion, by whose name the Scepter gains
 More of the world, and greater reverence breeds
 In Forrainer, and home-bred subjects too,
 Then much expence of blood and wealth can do.

203. For

203.

For with what force Gods true Religion spreads,
 Is by her shadow superstition known;
 When *Midas* having over *Phrygia* shed
 Seeds of this Ceremony, till then unknown,
 Made *Asia* safer by that empty word,
 Then his forefathers had done by the sword?

204.

And is not *Mahomet's* forg'd *Alcoran*
 Both with the Heathen in Authority:
 And to the Christians misl'd Miter-throne
 Become a very rack of Tyranny?
 Their spirits united, eating men like food,
 And making ill ends with strong Armies good.

205.

Religions fair name by insinuation
 Secretly seiseth all pow'rs of the mind,
 In understanding raiseth admiration,
 Worship in Will, which native sweet links bind
 The soul of Man, and having got possession
 Give pow'rfull Will an ordinate progression.

206.

Forming in Conscience lines of equity,
 To temper Laws, and without force infuse
 A home-born practice of civility,
 Currant with that which all the world doth use,
 Whereby divided Kingdoms may unite
 If not in truth, at least in outward rite.

E 4

207. There-

207.

Therefore I say Pow'r should be provident
 In judging this chief strength of Tyranny
 With caution, that the Clergy Government
 Give not the Miter Crown-supremacy ;
These were Making the Sultan and the Caliph one,
the places of To Tyrannize both *Cair* and *Babylon*.
residence of
 the Caliphes.

208.

The Churches proper Arms be Tears and Prayers,
Peters true Keys to open Earth, and Sky,
 Which if the Priest out of his prides despair
 Will into *Tybris* cast, and *Pauls* sword try ;
 Gods sacred word he therein doth abandon,
 And runs with fleshly confidence at random;

209.

Mild people therefore honour you your King,
 Reverence your Priests, but never under one
 Frail Creature both your soul and body bring,
 But keep the better part to God alone,
 The soul his Image is, and onely he
 Knows what it is, and what it ought to be

210.

I lest else by some idolatrous conceit,
 You give them, that at sin can cast no stone,
 Means to pluck down the Godhead by deceit,
 And upon Mans inventions raise a Throne :
 Besides, where sword, and Canons do unite,
 The peoples bondage there proves infinite.

211. Princes

211.

Princes again wake, and be well advis'd,
How suddenly in Man Kings pow'r is drown'd,
The Miter rais'd, the Scepter prejudic'd,
If you leave all rights Superstition bound;
For then as souls more dear, then bodies are:
So these Church-visions may strain nature far.

212.

Kings therefore that fear superstitious Might,
Must cross their courses in their infancy,
By which the Druids, with their shadow'd light,
Got Goods from them that took their words, to be
Treble rewarded in the life to come;
And works not Paradise the same for *Rome*?

213.

For with such mystical dexterity,
Racking the living Souls through rage of sin,
And dying souls with horrors mystery,
Did not the Miter from the Scepter win
The third part of the world, till *Luther* came,
Who shak't the Doctrine of that double frame?

214.

Lie not *France*, *Poland*, *Italy* and *Spain*
Still as the Snow doth, when it threatens more,
Like Engines, fitted to draw back again
Those that the true light severed before?
And was not *Venice* excommunicate,
For curbing such false purchases of late?

215. Which

215.

Which endless thirst of sacred Avarice,
 If in the infancy it be not bounded
 Will hardly by prosperity grow wise ;
 For as this Church is on apparence founded
 So besides Schools, and Cells which vail her shame,
 Hath she not Armies to extend her name?

216.

Pow'r for a Pensil, Conscience for a Table,
 To write opinion in, of any fashion,
 With Wits distinctions, ever Merchantable,
 Between a Princes Throne and Peoples Passion ?
 Upon which Texts she raiseth or puls down
 All, but those objects, which advance her Crown.

217.

Pow'r therefore, be she needy, or ambitious,
 Dispos'd to peace, or unto war enclin'd,
 Whether religious in her life, or vicious,
 Must not to Miters so enthrall Mankind ;
 As above Truth, and Force, *Moncks* may prevail,
 On their false visions Crown-Rights to entail.

218.

Again, let not her Clerks by *Simons* ways,
 Lay wast endowments of devoted spirits ;
 And so pull down, what their forefathers raisd
 With honour in their actions, if not merit ;
 Least as by pride they once got up too high,
 Their baseness feel the next extremity.

219. Fo

219.

For first besides the scandal, and contempt
Which those base courses on their Doctrine cast ;
The stately monuments are not exempt,
Because without means, no time-works can last ;
And from high pomp a desperate descent
Shews both in State and Church misgovernment.

220.

Whereof let her take heed, since when Estates
From such a greatness do begin to fall,
Descent is unto them precipitate :
For as one Gangren'd member ruins all ;
So what the modesty of one time leaves,
The time succeeding certainly bereaves.

221.

Therefore must Thrones (as Gods of forms exterior)
Cast up this Earthly mettall in good mould ;
And when men to professions prove superior,
Restrain proud thoughts, from doing what they would,
Guiding the weak, and strong, to such extension,
As may to order sacrifice invention,

222.

And hereby work that formal unity,
Which brooks no new, or irreligious Sects,
To nurse up Faction or Impiety,
Change ever teaching people to neglect :
But raise the painful, learned, and devout
To plant obeying conscience thorowout.

223. Veiling

223.

Veyling her Doctrine with Antiquity,
 Whence, and where although contradicting Sects
 Strive to derive, and prove their pedigree,
 As safest humane levels to direct
 Into what mould opinion should be cast,
 To make her true, at least like truth to last.

224.

Or if their times will not permit a Truce,
 In wrangling questions, which break natures peace,
 And therein offer God and Man a use;
 Let pow'r yet wisely make their practice cease,
 In Church or Courts, and bind them to the Schools,
 As business for idle, witty fools.

225.

Ordering that people from the Pulpit hear
 Nothing, but that which seems mans life to mend;
 As shadows of eternal hope and fear,
 Which do contract the ill, and good extend,
 Not idle Theorick, to tickle wit,
 Empty of goodness, much more nice then fit.

226.

To which refining end, it may seem just,
 That in the Church the supream Magistrates
 Should ancient be, ere they be put in trust,
 Since aged wit best tempers, and abates
 These heady and exorbitant affections,
 Which are of blind proud youth the imperfections.

227. The

227.

The Roman Laws for Magistrates admit
None that had not pass'd the meridian line
Of youth, and humours incident to it;
And shall it not in functions Divine
Be more absurd, to let that youth appear,
And teach what wise men think scarce fit to hear?

228.

Besides, chaste life years easilier may observe,
Which temper in Cathedral Dignity,
Though Wives be lawful, yet doth well deserve,
As to their functions leaving them more free:
Instance their Learned works that liv'd alone,
Where married Bishops left us few, or none.

229.

And if men shall object, that this restraint
Of lawful Marriage will encrease the sin,
And so the beauty of the Church attaint,
By bringing scandal through mans frailty in,
I say mans fall is sins, not Churches shame,
Ordain'd by censure to enlarge her Fame.

230.

Censure, the life of Discipline, which bears
Pow'rs spiritual Standard, fit to govern all
Opinions, Actions, Humours, Hopes, and Fears,
Spread knowledge, make obedience general;
Whence Man instructed well, and kept in awe,
If not the inward, yet keeps outward Law.

231. Which

231.

Which form is all that Tyranny expects,
 I mean, to win, to change, and yet unite;
 Where a true King in his estate affects
 So from within man, to work out the right,
 As his Will need not limit or allay
 The liberties of Gods immortal way.

232.

Where Tyrants discipline is never free,
 But ballanced, proportioned, and bounded
 So with the temporal ends of Tyranny,
 And ways whereon pow'rs greatneses are founded;
 As in Creation, Fame, Life, Death, or War,
 Or any other heads that Sovereign are.

233.

Pow'r may not be opposed, or confounded;
 But each inferior Orb command or serve,
 With proper latitudes distinctly bounded,
 To censure all States that presume to swerve,
 Whereby the common people and the Throne
 May mutually protected be in one.

234.

Not rent asunder by sophistication
 Of one frail sinner, whose supremacy
 Stands by prophane or under-valuation
 Of Gods anointed Sovereignty:

And by dividing subjects from their Kings (wings.
 Soars above those Thrones, which first gave them

235. Affect-

235.

Affecting such irrevocable might
 With us, as to their *Musty*, Turks liv'd under,
 Or rather sacrilege more infinite,
 From *Jove* to wrest away the fearful Thunder:
Salmoncus pride, as if the truth then fell,
 When he alone rul'd not Earth, Heav'n and Hell.

236.

Salmoncus who while he his Carroach drave
 Over the brazen Bridge of *Elis* stream,
 And did with artificial Thunder brave
Jove, till he pierc't him with a lightning beam;
 From which example who will an Idol be,
 Must rest assur'd to feel a Deity.

237.

Thus much to shew the outward Churches use,
 In framing up the superstitious sphear,
 Subject alike to order, or abuse,
 Chain'd with immortal seeming hopes and fear;
 Which shadow-like their beings yet bereave,
 By trusting to be, when their bodies leave.

238.

Where if that outward work which pow'r pretends,
 Were life indeed, not frail Hypocrisie,
 Monarchs should need no other Laws to friend,
 Conscience being Base of their authority;
 By whose want, frailty flashing out mans error (ror.
 Makes Thrones enwall themselves with Laws of ter-

239 Of

S E C T. VII.

239.

Hence when these ancient friending Gods foresaw,
 Schism and division would creep into Nations,
 By this subjecting subtilty of Law,
 Which yet did yield their makers reputation ;
 They out of Grace, sent down their progeny,
 To keep men as they were created free.

240.

Were not to this end *Ceres* well fram'd Laws
 As proper for Mankind, as was her Corn?
 Unto which cleer-ey'd Nature gives applause,
 By mutual Duties to which man is born
 And from which no soul can delivered be
 By time, discretion, or authority.

241.

Which Laws were not engrav'd in Stones, or Brass,
 Because these Mettals must corrupt with time,
 Mans understanding that impression was,
 Which did contain these Images Divine ;
 Where Conscience seal'd with horror plagueth those
 That against these born-duties doe oppose.

241. But

242.

But after Mankinds hard and thankless heart
 Had banisht mild *Astrea* from the Earth,
 Then came this Sophistry of humane Arts,
 Pictures, not life of that Celestial birth;
 Falling from Laws of Heav'n-like harmony,
 To Mans Laws which but corrupt reason be,

243.

Of this kind *Solon* was in *Athens* one;
Lycurgus Cobwebs over *Sparta* spread;
 The *Locrians* by *Seleucus* Nets were known,
 By *Zoroasters* *Bactria* was misled;
Numa was he that first enthralled *Rome*,
 And Natures freedom under legal doom.

244.

After which Change, men have liv'd more divide
 By Laws, then they at first by Language were;
 For who before by reasons light were guided,
 Since, fondly worship to such Idols bear;
 As those new masters stir up in mans heart,
 Who seldom find truth in the weaker part.

245.

A Master-piece of pow'r which hath extinct
 That former light of nature men liv'd in,
 Holding the world to crown opinions link
 Who simply prize not good, nor punish sin:

But whatsoever doth withstand their Will,
That bar, as if by nature it were ill.

246.

Yet in Mans darknes since Church rites alone
Cannot guard all the parts of Government,
Left by disorder States be overthrown,
Pow'r must use Laws as her best instrument ;
Laws being Maps, and Councillors that do
Shew forth diseases, and redress them too.

247.

For though perhaps at first sight Laws appear
Like prisons, unto Tyrants Sovereign Might,
Yet are they secrets, which pow'r should hold dear,
Since envyless they make her infinite ;
And set so fair a gloss upon her Will,
As under this veil pow'r cannot do ill.

248.

After *Augustus* had by civil sword
Made that large Empire thrall to his ambition,
Men yet retain'd their priviledge in words,
And freely censur'd every mans condition,
Till by the Laws of wounded Majesty, (free.
Nor words, nor looks, nor thoughts were left them

249. For

249.

For then was this reproof of publick vice
And censure of their Emperours misdeeds
Made Treason, and maintain'd with prejudice
Of men inforc't to nurse destroying weeds ;
I mean that Vice which Tyranny protected,
And by example all the Earth infected.

250.

Hence was it not a Trespass Capital
For men to say, vain *Nero* sang not well ?
In nature then what Latitude at all,
If o're Mans freedom Tyranny thus swell ?
Whether by Law men root or ruine take,
Sure am I, Scepters it doth Sacred make.

251.

Besides, Laws fixe the bents of peoples minds
From prying up, while selfness doth intend
Other mens faults, and therein heedless binds
That common freedom, which they would extend,
Laying an impost upon every vice,
To spread the Crown by peoples prejudice.

252.

This was that Apple fatally cast down
By *Momus*, to set Goddesses at war,
Which erst too busie were with *Joves* high Crown
And Cabinet, where all dooms fixed are,

Judg'd by a shepheard, for it was thought due
That to inferiors they submit that sue.

253.

Old *Rome* again was never out of strife
Between the People and the Magistrates,
Till *Appius* brought from *Athens* rules of life,
Which are call'd Laws in every other state,
Whetting their edges so against their own,
As none found leisure to restrain a Throne.

254.

Since then, by Laws, the best and worst affections
Of Pride-born-Tyrants form'd and disform'd be,
To give for them some general directions,
As stays against confounding Liberty,
I think were fit, as wel to shew the abuse
In making, as their good effect in use.

255.

Therefore if sometimes pow'r do Laws apply
To humors, or occasions, time, or place,
Yet those are found of most equality
Which bear a careful universal face;
Whereas particular and present Laws
Diseases oft in time succeeding cause.

256. Again,

256.

Agin those Laws which universal be,
And thereby freely currant every where,
Doe with the grounds of nature best agree,
And so with Man most reputation bear;
As reason cast in frames to mould his passion,
Which kept in bounds, keeps all his acts in fashion.

257.

But the true ground of all our humane Laws,
Ought to be that Law which is ever true,
His Light that is of every being cause;
Beyond whose providence what can be new?
Therefore as means betwixt these two extreams,
Laws should take light at least from those sweet beams.

258.

Yet by the violence of superiors passion,
And wandring visions of inferior spirits,
Pow'r to make up it self strives to disfaction,
Creating error new aswel as merits,
In hope to form Mans outward vice by Laws,
Whose pow'r can never reach the inward cause.

259.

Yet do these Laws make spirits of their profession,
Or such as unto them subject their state
Publicly wiser, warier of transgression,
Fitter to traffick, or negotiate,

Both in all other Countreys and their own,
Far more respected, and much better known.

260.

For as the Man that means to write or draw,
If he unperfect be in hand or head,
Makes his straight lines into himself a Law,
By which his after-works are governed,
So be these lines of life in every Realm,
To weigh mens acts, a well-contenting Beam.

261.

Hence must their Aphorismes which do comprise
The summe of Law be published and stil'd,
In such a common Language as is priz'd
And us'd abroad not from the World exil'd;
Left being both in Text and Language thrall,
They prove not Coyns for traffick general,

262.

For is it meet that Laws which ought to be
Rules unto all men, should rest known to few?
Since then how can powr's Sovereignty
Of universal justice bear a shew,
Reform the Judge, correct the Advocate,
Who knowing Law alone command the State?

263. After.

263.

After the infancy of glorious *Rome*,
 Laws were with Church rites secretly enshrined;
 Poor people knowing nothing of their doom,
 But that all rights were in the Judges mind :
Flavius reveal'd this snaring mystery
 Great men repin'd, but *Rome* it self grew free.

264.

So with the crafty priesthood was the year
 Made short or large by their intercalation,
 Selling the time to publicans more dear,
 Till *Cæsar* did reform this computation,
 And brake these threads of avarice they spun,
 Measuring swift time by due course of the Sun.

265.

Hard is it therefore for men to decree,
 Whether it better were to have no Law,
 Or Law kept onely as a mystery,
 In their breasts that revenue from it draw ;
 Whether to bar all Mandates be not one
 With spreading them in Dialects unknown.

266.

For as when Liturgies are published
 In forrain tongues, and poor souls forc't to pray,
 The tongue is trusted without heart or head
 To tell the Lord they know not what they say ;

F 4

But

But only that this Priest-obedience;
Twixt Grace and Reason, damns th' intelligence.

267.

So when our Law, the beams of Life and Light,
Under a cloud or bushel shall burn out,
The forrain accents which are infinite,
Obscuring sence, and multiplying doubt;
We blinded in our ways by this Eclipse
Must needs Apologize for many slips.

268.

Again, Laws order'd must be, and set down
So cleerly as each man may understand,
Wherein for him, and wherein for the Crown,
Their rigor or equality doth stand;
For Rocks, not Seamarks else they prove to be,
Fearful to men, no friends to Tyranny.

269.

As making Judges, and not Princes great,
Because that doubtful sence which they expound
Raileth them up above the Princes seat,
By offering Strength, Form, Matter, and a Ground
To fashion all degrees unto their end,
Through mens desires which covet Law to friend.]

270. For

270.

For as the Papists do, by Exposition
 Of double fences in Gods testament,
 Claim to their Chair a Sovereign condition ;
 So will these Legists in their Element
 Get above Truth and Thrones, raising the Barr
 As high as those unerring proud chairs are.

271.

All which just ballancing of Judge and Law,
 Be marks of wise and understanding Might,
 As it is under Orders Lines to draw
 These Courts Supream which manage wrong & right,
 Well auditing ill Councils of Estate,
 And giving each degree his proper rate.

272.

Prohibiting those lawless Marts of place,
 Which, by permission of a careless Crown,
 Corrupt and give the Magistrate disgrace
 With servile purchase of a selling Gown ;
 And so rate Justice at as vile a price,
 As if her state were peoples prejudice.

273.

Again, the length and strange variety
 Of Processes and Trials, Princes must
 Reform ; for whether their excesses be
 Founded upon Judges or Pleaders Lust,

The

The effect of either ever proveth one,
Unto the humble Subjects overthrow.

274.

In course of Law beside pow'r must advise
Whether for tryal of mens private right,
It will be found just, equal, fit, or wise
To give the Judges any other light,
Then in mens Titles by cleer evidence :
In case of Crime by testimony of sence.

275.

Again, if common justice of the King
Delay'd, dishonor'd, or corrupted be,
And so the subject rackt in every thing,
By these word-mongers, and their liberty,
Whether Gods Government amongst his own,
Was not more wise, which Advocates had none ?

276.

The warlike *Lacedemon* snffered not
In her Republick any Advocate ;
The Learned *Athens* neither used Lot
Nor Plea, but party, and their Magistrate ;
As if these Courts, would never stainless be,
Which did allow that gaining mystery.

277. Because

277.

Because their end being meerly Avarice,
Winds up their wits to such a nimble strain,
As helps to blind the Judge not give him eyes,
And when successively these come to Raign.
Their old acquainted traffick makes them see,
Wrong hath more Clyents then Sincerity.

278.

Hence these new Judges made, sometimes adhere
Unto the plain words, sometimes sence of Law,
Then bind it to the Makers of their chair,
And now the whole Text into one part draw ;
So that from home who shall but four years be
Will think Laws travell'd have aswell as he.

279.

Moreover, to give Justice ready eyes
Kings here and there in Provinces remote
Should to establish proper Courts devise
That their poor Subjects might not live by vote,
Nor yet by charge of Cares far fetched right,
Give more advantage to oppressing might.

280.

Such be those Seven Sinews mystical,
In the French Monarchy, sent from the Brain,
To spread both sence and motion thorough all,
And over sence, opinion, custome raign ;

Paris,

*Paris, Grenoble, Tolous, Bourdeaux, Rome,
Dijon, and Aix, Seven pillars of a Throne.*

281.

Which, were they not oft subject to infection
From noisome Mists beyond the Alpes arising,
Would keep the health of that State in perfection
As well from falling as from tyrannizing,

But fate leaves no man longer quiet here,
Then blessed peace is to his neighbor dear.

282.

Power then, stretch no grounds for grace, spleen or gain,
But leave the Subject to the Subjects Law ;
Since equals over equals glad to reign,
Will by advantage more advantage draw,
For Throne-examples are but seldom lost,
And follow'd ever at the publick cost.

283.

People by nature love not to obey,
By force and use yet grow their humours mixt,
Now soft like wax, now hardned like the clay,
And so to make or marre, soon mov'd or fixt,
As these two Moderators Wit and Might
To their ends wave or let them stand upright.

284. Craft

284

Craft though unpunished in Majesty,
 Yet never Governs, but works by deceit,
 Base instrument of Humane frailty,
 Which Audits not by Standard, Number, Weight,
 But with false Lights makes Tyranny descend
 To do, and hide, by which stairs none ascend.

285.

Crowns therefore keep your oaths of Coronation,
 Succession frees no Tyranny from those,
 Faith is the Ballance of pow'rs reputation,
 That Circle broken, where can man repose?
 Since Scepter pledges, which should be sincere,
 By one false Act grow Bankrupt every where.

286.

Make not mens Conscience, Wealth, and Liberty,
 Servile without book to unbounded Will,
Procrustus like he racks Humanity,
 That in pow'rs own mould casts their good will,
 And slaves men must be by the sway of time,
 Where Tyranny continnes thus sublime.

287.

Observe in greatness this one abstract notion,
 That odds of place posselt by spirits inferior,
 Must find strange hills and dales in every motion,
 Nature and Chance growing by turns superior;
 Whence

Whence inward weakness never shall be able
To keep the outward borrow'd Glories stable,

288.

Yet above all these, Tyrants must have Care,
To Cherrish those Assemblies of Estate
Which in Great Monarchies true Glasses are,
To shew mens Grievs, Excesses to abate,
Brave moulds for Laws, a Medium that in one
Joyns with content a people to the Throne.

289.

Besides a safe wrest of these boundless Kings
To get supply, or envyless reform,
Those over-stretched, or relaxed strings,
Of many members which might else deform;
Still friends to Thrones, who (as Lords of the choice)
Give life or death to all acts by their voice.

290.

For as in Man this little world of ours,
All objects which affect him diversly
With pain or pleasure under feeling pow'rs
Of common sence, are summon'd presently,
And there diminish'd, judg'd, or approved,
A *Crisis* made, some chang'd, some removed.

291. So

291.

So in the Kingdoms general Conventions
 By confluence of all States doth appear,
 Who nurseth peace, who multiplies contentions,
 What to the people, what to great men dear,
 Whereby Sovereignty still keeps above
 And from her Center makes these Circles move.

292.

Again, since Parliaments assembled be,
 Not for the end of one State but of all,
 Practice of no side can be counted free,
 Anger of greatness there is short-breath'd fall,
 Altring, displacing, raising, pulling down
 Offends the Burroughs, adds not to the Crown.

293.

People like sheep and streams go all one way,
 Bounded with Conscience, names and liberty ;
 All other Arts enhance, do not allay
 The headlong passions they are governed by :
 Craft teacheth Craft, practice goes not alone,
 But ecchoes self-wit back upon a Throne.

294.

Small punishments fail not to multiply
 These *Hydra* heads, and gives them glory cheap,
 Blood were too much, great bodies cannot die,
 Pow'r that sows Truth, may wealth and honor reap.
 Men

Men joy in war for Conscience, and can die
Giving their wealth to save their liberty.

295.

Conscience (I say) is to the people dear,
And liberty they (like all Creatures) love ;
What then needs any force or practice here,
Where men upon such fair wheels easily move ?
It may stir Jealousie, but cannot friend,
That which both King & Men should make their end.

296.

Pow'r, therefore bring all ways degenerate
Back to their old foundations whence they grew,
And suffer not these Pillars of estate
By private selfness to become still new ;
Of private Orbs th' Orizon's are not great,
Must they not then diminish where they Treat ?

297.

The large times, strength-like, kept elections free,
Sheriff's us'd no self-Art in their County-days,
Great men forbore those shapes of Majesty
Which gave the people freedom in their ways,
And what can Scepters loose by this free choice,
Where they reserve the Royalty of voice ?

298. Ac

298.

At their Will, either to dispense with Law,
When they are made as prisons of Creation,
Or Legal yokes which still more bondage draw
By bringing penalties in reputation,
Mild people of the Throne desiring leave
More specious Nets on all estates to weave.

299.

Freedom of speech ecchoes the peoples trust,
That credit never doth the Sovereign harm
Kings win the people by the people must,
Wherein the Scepter is the chiefest charme;
People, like Infants joy in little things,
Which ever draw their Councils under Kings.

300.

Hence Power often in her largest days
Hath chosen free and active instruments,
From Subjects faith, that in the subjects ways
Humbly to suffer have been well content;
And since Man is no more then what he knows;
Ought he not pay that duty which he owes?

301.

And what expect men for their lives and goods,
But some poor feathers out of their own wings?
Pardons (I mean) from those Law-catching moods,
Which they before had begged of their Kings:
Let them speak freely, then they freely pay;
Each Creature hath some kind of Sabbath-day.

G

302 Lastly,

302.

Lastly, when Princes most do need their own,
 People do spy false lights of Liberty ;
 Taxes there vanisht, impositions gone,
 Yet doth the Parlamental Subsidy
 Relieve Kings wants at home with peoples wealth,
 And shews the World that both States are in health.

303.

From these sweet Mountains therefore let us view
 The former great Estates which govern'd all,
 And by the use of many people knew,
 Which way to frame things for the general;
 Yet kept their Sovereignty above,
 By using Councils not of Fear, but Love.

304.

The Roman State, for all free States a Glas
 In her deliberations of weight,
 When she did strive to shun or bring to pass
 Her real Councils, or well mask't deceit ;
 Had to her Five and Thirty Tribes recourse,
 Assembling many, to keep all from worse :

305.

By them determining in *Mars* his field
 The denizing of Realms, Magistrates creation,
 When *Rome* was barren, what did over yield,
 When Peace or War, and why, had reputation,
 Peazing the Senates pride, the Peoples rage,
 Lest the excess of one should all engage.

306. And

306.

And by this equal ballance kept upright
Her far extended Government and Law ;
Till War, by over-adding unto Might
The scale uneven, did on her side draw,
And by a martial mutinous election
Of Emperors, brought Empire to defection.

307.

Far different is the course of Tyranny,
Where Mans felicity is not the end,
But self-contracting Sovereignty,
Neither to Scepter nor to People friend,
The mystery of iniquity being there,
Not to assemble Parliament for fear.

308.

Instance the present brutish Rapsody
Of Mankind under *Ottoman's* base line,
Where if in one Man should assembled be,
Of their well beings freely to define,
What were it but a liberal Commission,
For them, to cast off Bondage by sedition.

309.

The true uniting Grecian policy,
Of course frequented twice in every year,
Their ancient *Amphiſtion* Synodie,
A Parliament for many causes dear,
Aswel at home to curb mens divers minds,
As all encroaching forrainers to bind.

310.

For active pow'r must not her bounds enlarge
 By stretching Crown rights (which by Law descend)
 To Taxe, impose, monopolize, or charge,
 As if both God and Man's Law had no end ;
 But to enhance Prerogatives as far,
 By arts of Peace, as they by Conquests are.

311.

Else when this Crown-assumed liberty
 Hath shuffled all distinct Imperial rests,
 To give confused will Sovereignty,
 Order thus shak't in Thrones, in subjects breasts
 Makes Duty nothing else but servile fears,
 Where fruits alike for both, occasion bears.

312.

And as these Laws which bind mans birth to Thrones,
 Have therefore, under wise Kings government,
 Never been Creatures of their wills alone ;
 But like Man-yokes made by Mankinds consent,
 So taxe again to one from many paid,
 Is not from one voice well, but many laid.

313.

Much less ought Pulpit Doctrine, still'd above
 Thorough Cathedral Chairs or Scepter Might,
 Short, or beyond th' Almighty's tenure move,
 Varying her shape, as humors vary light,
 Lest, when men see God shrin'd in humane Law,
 Thrones find the immortal chang'd to mortal awe.

314. And

314.

And to descend from visions of the best,
 Both place and person from her shadows must
 Be so upheld, as all may subject rest
 To pow'r supream, not absolute in trust :
 So to raise fees beyond reward or merit :
 As if they might both Taxe and disinherit.

315.

Which to avoid, as pow'r's chief Myſtery,
 Birth, Education may give Princes light,
 Yea in each Art the Master-peeces be
 Help to ſelect among the infinite,
 No work of Chance as from *Pandora's* Tunne,
 But happy choice, by Fames cleer Eye-sight wonne.

316.

Again, though use of taking from mans youth
 Be but a doubtful way of discipline
 To work a habit in the Love of Truth,
 Though instrumental practice do refine
 The serving, not the judging pow'r's of wit,
 And for uprightneſs, ſo the more unfit,

317.

Yet in the liberty of Advocates,
 Which are of Judges now the nursery,
 Fame is a Glaſs, where Governours of States,
 May ſee what good or ill proportions be
 In every heart fram'd to do wrong or right
 Againſt temptations both of Gain and Might.

G 3

318. Nor

318.

Nor ends this work when Men are chosen well,
 Since place corrupts them as it shews them forth,
 Some humours rais'd, some humbled do excel,
 Security is no true nurse of worth :

Therefore that spirit of Fame, which made the choice,
 Must still in ears of Princes keep a voice.

319.

And whence hath Pow'r more safe intelligence ?
 Since Fame doth serve them at her proper cost,
 And is not thrall to grace, or to offence,
 Though sometime clouded, very seldom lost,
 And where she lies by evil information,
 She thinks retreat no loss of reputation.

320.

Now since these rules for Laws, do even like Laws,
 Equally serve the Tyrant and the King;
 This, to good uses for the publick cause,
 That, all mens freedoms under Will to bring,
 One Spider-like, the other like the Bee,
 Drawing to help or hurt humanity.

321.

If I without distinction do set down
 These humble precepts in a common stile,
 Their difference being not placed in the Crown,
 But Craft or Truth to govern, or beguile;
 Let him that reads in this and in the rest
 Each crudity to his fair end digest.

Of Nobility.

S E C T. VIII.

322.

WHen wise *Prometheus* had his fine Clay dress'd
To fashion Man, he nothing more did shun
Then Natures uniformity in Beasts,
Of which by Art there can be nothing won,
Whence in these creatures frame he did comprize
Many both strong and strange varieties,

323.

That as there divers kinds be of complexions,
So in them there might be preheminance,
Divers of spirit, vigor, and affections ;
To keep up which degrees of difference,
Reason, of Life the Guardian, was ordain'd,
As Conscience to Religion was chain'd.

324.

And to confirm this inequality
Have not the feign'd Gods in Orbs above
Gloriously plac'd that specious Hierarchy
Whose influence doth inferior spirits move;
And in slack, or swift courses, high or low,
The divers honours of each being show?

G 4

325. So

325.

So that of force he must a stranger be,
 To their Republick that will not confess
 The supream Synods of this Deity,
 To be compos'd of differing Nobleness;
 And partially who can be placed there,
 Where they that cleereſt shine, moſt honor bear?

326.

By birth and worth that *Hercules* high-priz'd
 Shines he not over *Cassiopea's* head?
 Justice ſhe being onely Canoniz'd
 For *Percus* ſake who did her Daughter wed;
 And he that for anothers ſake doth riſe,
 His merit not in worth, but favour lies.

327.

Would it not be an aukeward conſequence
 To ſee that Virgin frail *Erigone*
 Who by compaſſion got preheminance,
 Adored by our Mariners to be
 Far^r above thoſe two brothers ſaving light,
 Whoſe Twinn-like Glory makes the *Zodiack* bright?

328.

Doth not *Orion* worthily deſerve
 A higher place, even for the conſtant Love
 Wherewith he did the chaſte *Diana* ſerve,
 Then frail *Bootes* who was plac'd above
 Onely becauſe the Gods did elſe foreſee,
 He ſhould the Murtherer of his Mother be?

329. Let

329.

Let therefore no man mutine, when they see
Pow'r borrow patterns of creating Art
Out of these Thrones wherein the Majesty
Of Nature is maintain'd through every part,
By their well-laid distinctions of degree,
Which grow confus'd again by parity.

330.

For as the Harmony which sence admires
Of discords (yet according) is compounded,
And as each creature really aspires
Unto that Unity, which all things founded ;
So must the Throne and People both affect
Discording Tones united with respect.

331.

By which consent of disagreeing movers,
There will spring up Aspects of reverence,
Equals and betters quarrelling like Lovers,
Yet all confessing one omnipotence,
And therein each estate to be no more,
Then instruments out of their Makers store.

332.

From whence Nobility doth of Creation
A secret prove to Kings, and Tyranny :
For as the the stamp gives Bullion valuation,
So these fair shadows of authority
Are marks for people to look up unto,
And see what Princes with our Earth can do.

332. In

333.

In whom it is great wisdom to reward
 Unequal worth with inequality ;
 Since it doth breed a prosperous regard
 Aswel to Princes as to Tyranny :
 When People shall see those men set above,
 That more with worth then fortune seem in Love.

334.

Yet must this brave magnificence be us'd
 Not really to dispossess the Crown,
 Either of Pow'r or Wealth, but so infus'd
 As it may rather raise then pull it down ;
 Which frugal Majesty in growing *Rome*
 Gave her above all States a lasting doom.

335.

For she discern'd, although her wealth were vast,
 Yet People, and desire did far exceed it,
 So as what spread too far, could never last,
 And for a State to give away, and need it,
 Shadows for bodies she saw were to choose,
 Which must both strength and reputation loose.

336.

The way she therefore did observe to prise
 Well doing subjects, and encourage merit,
 Were Titles, Trophies, which she did devise,
 Costless, and yet of force to quicken spirits,
 Thus unto *Africanus Scipio's* name,
Hannibals and *Carthage* eccho'd were by Fame.

337. His

337.

His Brothers Sirname *Asiaticus*
 The Story was of *Asia* subdued ;
Persens captiv'd by *Macedonicus* :
 To *Iugurth* straight *Numidicus* ensued :
 By which course as each conquest brought forth more
 So they by giving still encreast their store.

338.

Besides, proud Princes must in their Creations
 Of Form, Worth, Number keep a providence,
 For if too many ; that wains reputation,
 Bought worth, or none, lets fall their reverence,
 With men, that think hability to do,
 The scope creating-pow'r is bound unto.

339.

For farewell publick Stiles and Dignity
 When *Nero's* dark thoughts shall communicate,
 Unto his fellow Minstrels levity
 Triumphal Statues, offices of State,
 Or honour to such spirits, as though in age
 Never serv'd *Mars*, nor *Muse* but on a stage.

340.

Nor must this specious body rise so high
 As it short shadows may on people cast,
 Or by reflexion dim the Princes Eye
 Who Creatures over-greatness cannot taste :
 But live like Clouds in middle Regions blown
 Which rise and fall to make their mover known.

341. Slaves

341.

Slaves with the Romans were not justice-free,
 If all but Nobles should stand so confin'd,
 What wretched state were our humanity?
 As if Step-mother-like, Nature combin'd
 With Pow'r, not only to make most men slaves,
 But in a few Lords to prepare them Graves.

342.

Such Laws in *Poland* set so easie rates'
 On mean mens lives, rate great mens lives so high,
 As they may murther all inferior States,
 Yet subject to no other justice lie,
 Then (as for Dogs) a senceless Money fine,
 As if men were not Images Divine.

343.

Against this can it strange or wonder be,
 Where Creatures their Creators overgrow,
 If Princes hold their Crowns by curtesie?
Poland and *Germany* are ballanc't so,
 As *Scepters* glory is in both these lost,
 And nothing left Kings but a name to boast.

344.

Fair *Albion*, when she swel'd with subjects worth,
 And by her Princes merits gather'd Fame,
 Examples then did to the World bring forth,
 That over-greatness often sways great frames;
 Instance her active Barons Martial pride,
 Which helpt the Royal issue to divide.

345. Like-

345.

Likewise while glorious *Naples* did enjoy
Of home-born Princes the felicity,
Yet even then, Peer-greatness did annoy
That dainty Scepter with strange mutiny,
As oft as to the Pope it seemed good.
To serve his turn by hot aspiring blood ;

346.

Till at the length this waving course of theirs
Under a great Lord wrought their servitude,
Who now curbs all their mutiny with fears,
And yet that fear again with hope deludes,
Keeping men like Reeds, to his self-ends bent,
By making new *Rome* with her own content.

347.

Kings therefore that would not degenerate
Their Scepter Arts to Artless Anarchy,
To many, few, or any other State
Must wisely bound their own Nobility,
Not raising men by charge, but specious shew,
Nor yet so high as they may overgrow.

348.

In *Scotland* their hereditary sheriffs
(Each is a Vice-roy in his native shire ;)
Add oft to Princes dangers Peoples grief ;
Justice so like to Faction looking there,
As men are sometimes forc't to fall from Kings
For shadow, under subalternate wings.

349 Princes

349.

Princes, then know it to be ominous
 For you, to spread, or to participate
 That Pow'r creating, which doth govern us,
 Either to baseness, still unfortunate;
 Or else to such a strengthened Corporation,
 As easily cannot wave her reputation.

350.

The Lustre wherein Pow'r is magnified
 Being only to command that tame wild Beast,
 People I mean, who oft prove dangerous tides,
 And love equality undistinguish'd best;
 Against whose rage there is no better fence,
 Then well advised pow'r may have from hence.

351.

Where else, while both Nobility and Kings
 To poize themselves, as neither can be great,
 The People pulling feathers from both wings,
 Will first like equals, not like subjects, Treat
 Of all prerogatives, and then aspire
 To be the doom, or standard of desire.

352.

Wherefore this great and little Corporation
 Should be so temper'd as they both may give
 Unto their head a strengthening reputation,
 And thence that freedom take in which they live;
 People not rackt, exhausted or made proud,
 But to be kept strait, eyermore kept bow'd:

353. For

353.

For Sovereign pow'r, which cannot stand alone,
Must by her subalternness supported be,
Keeping a distance between every one,
To shun contempt even in authority ;
Whose little springs unto that Mother sea,
Whence they derived are, must tribute pay.

354.

Nor were these humane gods so prodigal
Of given Honours, but they did reserve
A power to curb their Citizens withal ;
Phabus well did his banishment deserve
By offering to these Thunder-workers wrong,
Cyclops, which to his Father did belong.

355.

Now when these ebbing, or still flowing states,
Thrones wisely have with bounds established ;
Then that this frame prove not unfortunate,
Foe to it self, and doubtful to the head ;
Pow'r must with constant stern of government,
Suppress dividing humorous discontent.

356.

Especially that brutish ostentation
Of private courage, which sets life and soul
Not only at a trivial valuation,
But lifts a Subject farre above his Roll,
Into the Princely Orb of making laws ;
As Judge and Party in his private cause.

357. Which

357.

Which confident assumings, if they be
 Suffred, do much allay the Sovereign right,
 Since all the moulds of Fame and Infamy,
 Pow'r of mans life, and death, be acts of Might,
 And must be form'd by Majesty alone;
 As Royalties inherent to a Throne.

358.

Whose delicate complexion is such,
 That it in any member it be wounded,
 It Gangrenes all; nay when man doth but touch
 Her Mysteries, then is her state confounded:
 Besides, who as a King, dare kill a man?
 As Man again will kill Kings, if he can.

359.

Lastly, where many States become united
 Under one Throne, though not one Government,
 Civil dissensions easily are invited,
 And in mans nature (ever discontent)
 Under the colour of a private feud,
 More mischief stirr'd up is, then understood.

360.

Thus absolute pow'rs that will respected live,
 Must govern greatness, with a greater mind,
 And care their actions may no scandal give,
 As unto change or littleness inclin'd;
 But with a constant universal care,
 Make them good Subjects that ill people are.

391. When

Of Commerce.

S E C T. IX.

361.

When these Gods saw Mankinds simplicity
 Wander with Beasts, as fellows in Creation
 To both their thirsts alike the water free,
 Acorns their food, Earth bed and habitation,
 They take compassion, and from Heaven sent
 Their spirits, who did handicrafts invent.

362.

Which mysteries the slowness of mans wit,
 In many years could else not have attain'd,
 That as men grew, so they might learn to fit
 Nature with Art, to be by them maintain'd;
 And on the earth find hearbs for food and health,
 As well as underneath it, Mines for wealth.

363.

To which end *Ceres* down to *Sicil* came
 And spread her fruitful Art of sowing grain,
 As *Bacchus* taught the *Naxians* how to frame
 The Grape for Wine; and *Pallas* shew'd the vein
 Of planting Olives, which do bear her name,
 A Goddess Motherless, born of his brain,
 That over all the other Gods did reign.

H

364. Which

364.

Which wisdom likewise first taught men to hide
 Their naked skin, that bears no native wooll;
 And by chaste *Pallas* did reveal beside,
 How from the Worm of silken riches full, (Kings,
 The peoples hands might work choice Robes for
 Which since the pride of man, in Common brings.

365.

Again, when Mankind was thus finely taught
 To use the Earth, with all that on it grew,
 Instantly Vulcan, through her bowels sought
 For precious Mettals, then to People new;
 Helping this common Dame of ours the Earth,
 By many Midwives, unto many births.

366.

Lastly, lest one Clime should abound, and burst
 Starving the rest, which of their store had need;
 This active *Pallas* likewise was the first
 That found, and gave these moving Bridges speed
 As well to import, as to carry forth,
 From Zone, to Zone all Richesses of worth:

367.

And of her loving Father did obtain
Castor and *Pollux*, as two saving lights.
 To calme the storms, which hidden do remain
 In furrows of the Oceans face, who spites
 To have his deep complexion without leave
 Plough'd up by those, that venture to deceive.

368. Thus

368.

Thus did these Gods, ore great to doubt the might
 Of all the World, though pride and wealth they knew
 Apt to conspire against the ways of right,
 In hope to make Sovereignty still new;
 Yet suffer men to grow in wealth and pride,
 As helps not to unite them, but divide.

369.

Whence in the world they publisht, that each Zone
 Created needful was of neighbor climes;
 And (for they must corrupt that needed none)
 God made them subject, both to want, and times,
 That Art and Nature changing each with other,
 Might nurse all Nations like a common Mother.

370.

For long ere *Jove*, slye *Mercury* enjoyn'd
 By the advantage of his Golden tongue,
 To fashion grounds, from whence arts might be coyn'd,
 To leave the weak, and qualifie the strong,
 With an attentive sweet obedience,
 Helping his reason, to command his sence.

371.

Long, as I said, ere this felicity
 Did these ingenious Goddesles descend;
 And in that Golden times simplicity,
 As unto need, and not excesses friend,
 So finely Art, and Nature mixe in one,
 As made Pow'r rich with more then was her own.

H 2

272. Thus

372.

Thus see we in this native Image-light
No lack where Art and Nature joyned be ;
Who therefore will in idleness delight,
And make not doing his felicity,
As earth by him turns wilderness again
So nature in him rusts for lack of pain,

373.

Labor and care then must familiar be,
Thorough the vigor of mens education
To give mankind against necessity
Protection, in some honest occupation,
And all grow undertakers, not a drone,
Both ignorance and idleness unknown.

374.

To which end pow'r must nurseries erect,
And those Trades cherish which use many hands,
Yet such as more by pains then skill'd effect,
And so by spirits, more then vigor stand ;
Whereby each creature may it self sustain,
And who excel add honor to their gain.

375.

For traffick is a quintessence confected
Of mixt complexions, in all living creatures :
The miracles of which may be collected
Out of those fine webs which on natures features
Art works to make men rich that are not good ;
A Base, whereon all governments have stood.

376. *Venice*

376.

Venice, that famous Merchant Common-wealth
 Raised her rich magnificence by Trade,
 Of Coasts, Towns, Creeks, erst refuges for stealth,
 Along the midland sea she Suburbs made;
 Spices of *Aegypt*, *Barbaries* fine Gold;
 All Works of *Syria* her Marts bought and sold.

377.

A City, till the *Indian* Trade was known,
 That did like *Europes* Exchequer fill and spread,
 Adding more Provinces unto her own,
 By Mines of Money with her Traffick fed,
 Then martial *Philip* had subdu'd in *Greece*,
 Or he whose Art brought home the Golden Fleece.

378.

Wherefore with curious prospect these proud Kings
 Ought to survey the Commerce of their Land,
 New Trades and Staples still establishing,
 So to improve the work of every hand,
 As each may thrive, and by exchange, the Throne
 Grow rich indeed, because not rich alone.

379.

Whose misteries, though tearm'd Mechanical,
 Yet feed pow'rs Triumphs, nurse necessity
 By venting, changing, raising, letting fall,
 Framing works both for use and vanity
 In mutual traffick, which, while Marts stand fair,
 Make natures wealth, as free as is her air.

H 3

So. To

380.

To ballance these by equal weights or measure,
 The Audit of our own must be the guide
 As what for use, for honour, gain or pleasure.
 At home now is, or else might be supply'd :
 The rest so by exchange to rise or fall,
 As while none loose, we yet may gain by all.

381.

For as in Leagues of States, when either might
 Advantages of times, words, humours, wit
 Unequally have lost, or gotten right,
 This surfeit ever brings disease with it ;
 Which (like a Torrent) fails not to break out,
 Leaving with loss of faith both States in doubt.

382.

So when these little limbs of great estates
 By craft become on either side oppress'd,
 Can Wit bind Pow'r with her deceiving rates,
 Or hatch her Cuckoes in the Eagles nest?
 No ; Marts and Trades, which natures standards be
 Straight find, and break this inequality.

383.

Thus did the *Hanse's* sometimes Tyrannise
 The Northern Princes in their infancy
 Of Trade and Commerce, till with time grown wise,
 Kings saw how Crowns deceiv'd with homage be ;
 Which once discern'd, these Contracts won by stealth,
 Can never stand to harm a Common-wealth.

384 Now

284.

Now under Merchant, Miner, Clothier, Plough,
Are all these Arts and Mysteries contain'd,
Which out of each do teach our Princes how
Their pomp in war and peace may be maintain'd;
As in whose Choice, Use, Government, and Measure,
Though Bullion wants, yet States recover Treasure.

385.

All which rich Mines, made for the good of all,
Are yet abus'd by short breath'd wits that will
The price and true encouragements let fall
Of Industry; and excellence in skill;
Hoping through ignorance, deceit, and stealth,
While they loose Art and Credit, to get wealth:

386.

The cure of which contagious disease
Rests only in the pow'r of Government,
That must with real Arts her people raise;
Not marre her Markets to give fraud a vent,
And can almost as well make flesh and blood,
As Artisans, that shall be true, and good.

387.

For though each vice brings for her occupation,
Wherein Earth yields the matter, Art the Forme,
To make gain infinite by transmutation,
Since Forms redoubled, triple gains return;
It being fatal to refined sin,
By staining manners to bring profit in.

H 4

388. Yet

388.

Yet must there be a kind of faith preserv'd
 Even in the Commerce of the vanity,
 That with true Arts their Markets may be serv'd,
 And credit kept to keep them great and free;
 Weight, number, measure truly joyn'd in one,
 By Trade with all States to enrich our own.

389.

Among which mass of Arts, if one too much
 Draw up, then Traffick stands, and Realms grow poor;
 Whereas in States well temper'd to be rich,
 Arts be the men's, and Men the Princes are;
 Form, Matter, Trade, so working every where,
 As Government may find her riches there.

390.

Then must the supream pow'r, this wakeful spirit
 Observe proportion in her industry,
 Never her own from traffick disinherit,
 But keep exchange in due equality,
 Not bringing home more then she carries forth,
 Nor buying toys, with things of Staple worth,

391.

But work her matter with her home-born hands,
 And to that use fetch forraign matters too,
 Buying for toys the wealth of other Lands,
 To gain by all the good or ill they do;
 Keep up the Bullion, for it doth entice,
 Yet not transport it, for 'tis prejudice,

392. Wherein

392.

Wherein wise Princes ought to imitate
 The Saracens enriching-industry,
 Who *Egypt's* wealth brought to their barren state,
 Enticing vice by far-fetcht vanity ;
 And for their Ostridge feathers, toys of pride,
 Get Staple wealth from all the world beside.

393.

Which as a watch word, shews pow'r may impose,
 With less hurt on the Commerce of delight,
 For there by dearness, what can credit lose,
 Where fancies value is so infinite,
 As wealth and reason judge not, but devise
 To serve her both with Objects and with Eyes?

394.

Thus the *Sabeans* heapt up mass of Treasure,
 By venting Incense unto every Nation,
 Aswel for superstition as for pleasure ;
 Thus *Syria* got by *Balsam* estimation,
 And Millions brought by Custom to the Jew ;
 Wealth kept for him that their State overthrew.

395.

Hence trains the *Hollander* his little Child,
 To work toys for the vanity of us,
 And in exchange our Cloth to them we yield ;
 Wise men and fools, even serve each other thus,
 The standard of the whole world being seen
 To furnish hers, by carriage out and in.

396, Now

396.

Now though wise Kings do by advantage play
 With other States, by setting Tax on toys,
 Which, if Leagues do permit, they justly may,
 As punishment for that vice which destroys ;
 Of real things yet must they careful be,
 Here and abroad to keep them custome free.

397.

Providing Cloth and Food no burthen bear,
 Then equally distributing of Trade,
 So as no one rule, what we Eat or Wear,
 Or any Town the Gulf of all be made ;
 For though from few wealth soon be had & known,
 And still the rich kept servile by their own,

398.

Yet no one City rich, or Exchequer full
 Gives States such Credit, Strength or Reputation,
 As that foreseeing long breath'd wisdom will,
 Which, by a well-disposing of Creation,
 Breeds universal wealth, gives all content,
 Is both the Mine and Scale of Government.

399.

Admit again the *Holland* industry
 Lay Tax on Victual, spare their Merchandise ;
 Yet is it not ground for a Monarchy,
 To view his own frame with Democrate eyes ;
 Since Sovereign Pow'r in One, and Many plac'd
 From divers lights, must divers shadows cast.

400. Do

400.

Do we not see the fertile soyls decay'd
And Eastern Cities by the Tyranny
Of that great Lord, who his vast wealth allay'd
Constantinople. By bringing all those Cities into three?
Cairo. Which three prove greedy ill digesting wombs,
Aleppo. Not Treasuries of wealth, but rather Tombs.

401.

And while the forraign Gulfs I thus discribe,
My wish is that I may not seem to stain
Some ore-swoln City of the *Albian*-tribe,
Which starving many, smother'd doth remain,
And yet will not be cured of this grief,
By yielding to the neighbor Towns relief.

402.

Moreover, fix and Marshal in such wise
Pow'r Commerce must, of strangers with her own,
As neither may the other Tyrannize,
But live like Twins out of one body grown;
The strangers ships not banisht, nor their ware,
Which double Custome brings, and gages are.

403.

No Monopolies suffered in the Land,
All interpoling practices withstood,
In Merchant Laws, a constant gentle hand
Imposing, parallel'd with letting blood;
The Bullion not enhanced nor embased,
The Forrainers not dandled nor disgraced.

404. Lastly,

404.

Lastly, she labor must to draw her Marts
 Within her Ports, and so the strangers wealth,
 Framing such Laws and Rates for forrain parts,
 As publick Commerce may be kept in health ;
 Their Goods as pawns, their Industry as vents
 To multiply our Traffick, Shipping, Rents.

405.

Which may be done in any great Estate,
 Whole native Riches others do exceed
 In real worth, and thereby may give rate
 And draw home forrain States by gain or need ;
 But where this wants, there Treaty must supply,
 Farming our neighbors wares to work this by.

406.

So had that Worthy, Great and Maiden Queen,
Queen If she had liv'd, brought home that staple wealth
Eliz. Of the Muscovian Empire to have been
 Conjoyn'd with hers, for either Countreys health ;
 He selling his here dearer then elsewhere,
 She fixing by them both a Staple here,

407.

And when these had been Stapled here together,
 The Silks and Riches of all other parts,
 Must needs have follow'd these great Standards hither,
 With such as live by Commerce or by Arts ;
 A work already by experience known,
 Trade having staid or chang'd with ours alone.

408. And

408.

And though the stranger rarely will commit
 His ship and ware to Island Princes States,
 Yet if he wealth or freedom find with it,
 Fear of Imbargo it easily abates ;
 Since by the present gain, if evil come,
 He hath to buy, or bear our heavy doom.

409.

Therefore let Thrones, whose States have seas to friend
 Study by Trade to make her Navies great ;
 As glorious Engines, when they will offend,
 Magnificent Theaters when they Treat,
 Bridges that will transport, and moving Tow'rs,
 To carry in and out Triumphant Pow'rs.

410.

Under which safe, yet moving policy,
 Did Finite *Athens* make the Infinite
 Forces of *Xerxes* out of *Greece* to fly ;
Lepanto likewise proves the Christians Might
 Able by sea to shake the Turkish pow'r,
 Where his Land-Armies all the World devour.

411.

England, this little, yet much envy'd Isle,
 By spreading Fame and Power many ways.
 Admit the World at her Land-Conquests smile,
 Yet is her Greatness reverenc'd by seas ;
 The Ocean being to her both a Wall,
 And Engine to revenge her wrongs withall.

412. To

412.

To which end Kings must strive to add a spirit
Unto the Mariner, in war and peace,
A Minister of use and double merit,
Train'd without charge, to travel without cease;
Pow'r hath no Nobler, nor yet surer way
Then that by which both save and get they may.

413.

Now though this course of traffick may appear
To multiply strange shipping, not our own,
Yet in the practice all States find it cleer,
That still by traffick Mariners have grown;
As ships by Manufactures multiply,
And where good ships be us'd, Vents cannot dye.

414.

Instance of both the *Netherlanders* be,
Who have encreast their Shipping with their Marts,
Adding to each by that fair industry
Of manufactures, many forming Arts,
By wealth and concourse of all other nations,
Even in war, grown rich with reputation,

415.

And though of Staple riches they have none,
By nature in their native Countrey bred,
To sway or to induce more then their own,
Yet are they by these Arts established;
Merchant and *Mars* his well mixt policy
Of all Exchanges grown the Nursery.

416. Whereby

416.

Whereby they want no Bullion, Cloth, or Food,
 But with the Surplus, when need is, supply'd,
 Enrich themselves, raise Custome, yet do good
 To all their Limbs, amongst whom they divide
 Here Law, there Court, here one Trade, there another,
 Lest any should engross to hurt their Mother.

417.

Again, Thrones must, by regal providence,
 Govern that much us'd unknown mystery,
 And costless Model of intelligence;
 Exchange the Type of Merchants policy,
 Whereby he raiseth or lets fall all things;
 And, though inferiour, binds and looseth Kings.

418.

By which large providence of Government,
 Both over native, and the forrain wealth,
 None shall be over-strain'd or discontent,
 But from the heart each Limb receive his health;
 The Crown reliev'd without restraint or craving,
 By Tributes for our safety, of our saving

419.

In all which fair particulars recited,
 Pow'r shall concurrence and assistance find
 From every subject, with self-ends invited,
 To improve Arts, Earth, men in every kind,
 Making the Harvest great, the Labor small,
 By doing all things with the help of all.

420 Now

420.

Now, if against these Noble Mines of wealth,
 Any from forrain strains of Tyranny,
 With colour to keep all degrees in health,
 Would bind or limit this prosperity,
 As nursing pride and luxury in one,
 Vices that easily climb up to a Throne ;

421.

And out of these false grounds make pow'r conceive
 Poverty to be the best end of subjection,
 Let him, to judge how much these mists deceive,
 First, put himself in poverties protection,
 And he shall find all wisdoms that suppress,
 Still by misforming, make their own forms less.

422.

For every open heart knows riches be
 The safest gages to keep men in peace,
 Whose natures cannot rest in misery,
 No more then flesh can, till her anguish cease ;
 So that who over slaves do tyrannize
 By choice, are neither truly great nor wise.

423.

Therefore proud Princes ever must propound
 That Royal and ingenious design
 Of making all men rich, not minute bound,
 And to the same end, study to refine
 Nurseries for Traffick, Mysteries and Art,
 To furnish equal wealth in every part,

424. For

424.

For poor then, tell me, how can Scepters be
When all their Subjects shall in wealth abound ?
Or how, not great in Fame and Majesty
When strangers help to frame our traffick sound ?
And so make people strengths unto their King,
Who, without these moulds, charge and danger bring.

425.

Besides, severely here may Laws proceed
Against the drone, the vagrant, or the thief,
Where occupations doe supply mens need,
And labor give each family relief;
Lastly, how can mens spirits mutiny here,
Where each mans private, to himself is deer ?

Of Crown Revenue.

SECT. X.

426.

THe ancient Sages took our Earth to be
 A simple Element of one Complexion,
 Differing onely in variety
 Of heats and cold from Heavenly reflexion;
 But nature which can never be confin'd
 To narrow contemplations of one mind,

427.

This abstract dream of former time confutes;
 For in the circuit of one clime her womb
 Compos'd as various is, as are her fruits;
 Here Gold for life's use, Marble for her Tomb,
 Here veins of silver, there quick *Mercury*,
 Here *Pales*, there *Pomona* fruitful be.

428.

Which sweet variety doth not proceed,
 From influence, or temper by the Sun;
 But from the first diversity of seed
 Which did through her created vessels run,
 And to the heat (as Tributes) pay their springs
 Which unto ripeness *Phæbus* after brings.

429. Cold

429.

Cold *Germany* thus yields from her deep Mines
Under the Earth, a lasting spring of Treasure,
Thus *Hungary*, where *Phœbus* neerer shines,
Above the Earth, yields native wealth and pleasure;
As in her Center she besides contains
Of Gold and Silver many hidden veins.

430.

Hence again *France*, though ever martial bent,
Was by her late Fourth *Henry's* policy,
Known for a Paradise-like Continent,
Who out of that discern'd fertility
Both multiplied the Crown, and peoples part,
By Natures emulation with his Art.

431.

From both which Mines in and above the earth,
Nature excludes the sloth of each degree,
Offering the riches of her many births,
Onely where she her self gives industry;
As if both man and things, must there consent
Where wealth is multiplied to ornament.

432.

For as rich nature is the mould of plenty;
So Art again is natures consummation:
Again, as *Phœbus* Throne in stuff was dainty,
And yet the work of far more estimation;
So under Kings, not Earth, or Creatures dumb,
But Art of man it is that yields the sum.

1 2

433. Power

433.

Pow'r therefore, that these pillars of estate
 Church, Laws, Trade, Honor have established,
 Must then take care as equally to rate
 Rents, and expence, that by those to the head,
 Wealth Sinew-like may give a strength to move,
 And breed respect by mixing Fear with Love.

434.

First, because Forrain States bear reverence
 Where they find wealth in Sovereignty,
 As they which need keep no intelligence;
 Besides the example of frugality,
 By cutting of excess, that else consumes;
 Tempers proud vice, which otherwise presumes.

435.

Again, for wealth though these fair grounds he laid,
 And treasure gotten by these harmless Mines;
 If Order yet be not as well obey'd
 In the expence, wealth suddenly declines;
 And want pressing through mans faults, on the Crown,
 More fatally pulls King and People down.

436.

Therefore ought Monarchs to be provident,
 In weighing things, which though they trivial seem,
 Yet are of consequence in Government;
 As difference of Diet, Custome, Clime,
 Since high rais'd *Athens*, and *Piræum* Port
 Had manners, and askt Laws of different sort:

437. Whence

437.

Whence I conclude that Northern Princes must
 Cherish the Staple rent of their demesnes;
 And to their own inheritances trust,
 Which to the Crown of old did appertain,
 At least by Parliaments supply their Lust;
 Else shall these Kings be easily overthrown,
 That Taxe, and give the peoples with their own.

438.

And though the finer heats scorn these safe stays
 Of Crown Revenues, as if power and wit
 From peoples wealth might endless profit raise,
 Yet in the practice, who observeth it,
 Shall find those Taxes, which the south brooks well,
 Do often make the colder climes rebel.

439.

Besides, who well observes a Monarchy,
 Shall find disorder there a fatal thing;
 The head being both of unprosperity,
 Good Fortune, Fame, or infamy the spring:
 So that oppression, which makes both sides poor,
 Ought to have entrance at a narrow door.

440.

Again in Taxes, differences be
 Some from the Crowns prerogative alone,
 Pleading an over-racking pedigree,
 Others by Parliaments, so mixe the Throne
 With common peoples good, as but excess
 Nothing can thence rise, to make Scepters less.

441.

France then, thou large extended Monarchy,
 Keep to thy self the charge of Crown-demesne,
 For bleeding Taxes which breed misery
 In men, and so reflect on Crowns again,
 By forcing them to sell Tribunal seats,
 Which make thy Justice vile, thy Judges great.

442.

Lewis th' Eleventh of Craft, not Majesty,
 The perfect Type, being asked what the Crown
 Revenues might of *France* amount to be,
 Said, *France* a Medow was, which mow it down
 As oft as need, or pleasure did require,
 Would yet grow up again to feed desire.

443.

Where Majesty indeed is kept above
 By true Magnificence, rais'd of her own;
 Riot a steep is where States headlong move,
 The rage of Pow'r is by low stooping known,
 For as, but Miters, few by Stews do get,
 So who but Negars tax on breathing set?

444.

Kings then that would have their Magnificence
 To be maintain'd by springs which should not fail,
 Must with that Council keep intelligence,
 Wherewith the dying Farmer did prevail,
 To make his Children dig his Vine for Gold,
 Who found it not in Mettal, but in mould.

445. Thi

445.

This Vineyard in a King is his demesne,
Joyn'd with that Art of Arts, which man improves
And envyleſs makes active Monarchs Reign,
Rich both in peoples Treasures and their Loves:
What *Midas* wiſh, what dreams of Alchimy
Can with theſe true Crown-Mines compared be?

446.

Again, Prerogatives in Government,
Which priviledg'd pow'r at firſt to take, then priſe
What might her true neceſſity content,
Kings ſhould not multiply, to prejudice
That Infancy, where men, by what they gave,
The reſt intended for their uſe to have.

447.

But where exceſs of times makes pow'r exceed
This ſafe equality of old foundations;
Rather with temperance qualifie that need,
Then ſtrain old words to modern intimation,
And thereby wrack men to provide for more
Exceſs, then all thoſe ages knew before.

448.

Of which exceſs, whether the root proceed
From humours naturally unſatiate,
Or Caſually made violent by need;
Odious thoſe cures are which equivocate,
As did *Caligula* when by quirks of Law
Sibi & ſuis he to Sons did draw.

1 4

449. And

449.

And though it for a wisdom of estate
 Enrolled be in the Senate house of *Rome*,
 When they with *Carthage* did capitulate,
 That she must from her old sea-nurses come ;
 Inferring (City) signified no wall,
 But Laws, which men obey and rule withal.

450.

Whereby although more got was, then was meant,
 And by advantage evil acts made good ;
 Yet what this adds to any government,
 Is in dishonour ever understood :
 Since crafty webs, which oft serve present turn
 To warn times coming, do like Beacons burn.

451.

Besides, if pomp of Princes must exceed,
 In those kinds rather let their riot be,
 Whose natures though they leave the Crown in need,
 And so embase the State of Majesty ;
 Yet keep the Bullion still within the Land ;
 And go, and grow, like fame, from hand to hand ;

452.

Yet as a spring for ever feed the Crown,
 By making people able to relieve,
 Where riots that transport, pull Scepters down,
 Give Kings and People mutual cause to grieve,
 At that extreme and fatal consequence ;
 Of Coin transported by misgovernment.

453. Among

453.

Among whose many heads, though of the chief,
Is that most idle and unmeasured charge
Of Leager Agents, sent to take a brief,
How forrain Princes alter, or enlarge
Alliance, Councils, Undertakings, Trade;
Provisions to defend, or to invade.

454.

Which indigested pomp was never known
Nor us'd of old, but in the Factorage
Of Merchants States to pass away their own,
By making Princes Marts, their proper stage,
Whereby exchange, want, folly, or desire
To self ends they let fall, or raise things higher.

455.

Else springs it from improper imitation
Of that long breath'd incroaching Court of *Rome*,
Which to give her stain'd wares deer valuation,
And govern all by superstitious doom;
From her false Ark these Cormorants sends forth,
To prey on every thing they find of worth:

456.

And to that end retaineth every where
A spy, promoter, treasurer, and Mint;
Whose charge those humble provinces must bear,
That are besides, exhausted without stint,
By Priests who cherish for their pride and gain
Those sins the very heathen did restrain.

457. The

457.

The narrow Center of which Cloister wit,
 As it seeks to contract the Deity,
 In finite frames of Arts contriv'd by it ;
 So are the large acts of humanity
 Shut up in Dungeons, by their muddy sence,
 That, except error, nothing comes from thence.

458.

Now what affinity can other Kings
 Assume with this, that only spend to know
 Which feathers soar in forraign Eagles wings?
 From whence there can no other profit grow,
 But vainly by expence of wealth, to buy
 The vicious forms of forrain Tyranny.

459.

And so, by these mistrained instruments
 Bring Faction home among the liberal arts,
 With her unequal moulds of Government,
 To traffick or distract the peoples hearts;
 Free denizing that practical deceit,
 By which not small, but great States gather weight.

460.

Out of the insight of which error, many
 Wise Kings this modern course have alter'd,
 And rarely either sent, or taken any,
 Unless for present good occasioned
 To treat of Marriage, Commerce, Peace or War,
 In which returns the expences answered are.

461. Again

461.

Again, since as of duties, so expence,
There is a divers nature, and degree,
Kings in the choice of their magnificence,
Though absolute they seem, yet cannot be ;
But bound amongst the many heads of charge
Chiefly their Fame or Empire to enlarge.

462.

Nay, even in these expences which be founded
Upon the Laws of Nature, Honor, State;
Wise Princes with their fortunes must be bounded,
Since all excesses be unfortunate,
And do not onely prejudice a Throne,
But leave no creature master of his own.

463.

Of this kind charge of Children, buildings be.
House-keeping, Furnitures, Gifts and Rewards,
All lively shadows of authority,
To multiply obedience, and regard ;
Wherein yet Kings should therefore keep a measure,
As in things fram'd to live, and die with treasure.

464.

Whence I conclude it for a Monarchy
Wisdom, in her expences and creations,
To use a spare discreet frugality
Which gives the work and workmen reputation ;
And so again by all ingenious ways
Descending Rents not impositions raise.

465. And

465.

And when with these fair cautions Princes have
Forrain Revenues, and their native Rents,
Disposed thus both to beget, and save,
They may with costless grace or disgrace vent
Mens thoughts, and frame their due obedience
More then can be wrought in them by expence.

466.

For Kings are Types of Heavenly excellence,
How be it drawn in finite colours mixt,
With Pow'r and wit, both earthly influence;
Yet were but these Arts in our Princes fixt,
How to be strong by others Love, and Might,
Their States would soon clime far above their Right.

497. Peace

Of Peace.

S E C T. XI.

467.

PEace is the next in Order, first in end ;
 As the most perfect State of Government,
 Where Art and Nature each to other friend,
 Enlarge the Crowe by giving men content ;
 And what by Laws within and Leagues without,
 Leaves nothing but prosperity to doubt.

468.

So that in her Orbe there is left for Kings
 Great undertakings, far beyond the flight
 Or pitch, of any lower feather'd wings,
 The Charge, Care, Council being infinite,
 As undertaking rage of time, and seas,
 Which Tyrant-like, to ruine else finds ways.

469.

Ordering of Boats, and Bridges to be placed
 Upon advantage, for the trade of men,
 Rebuilding Monuments, or Towns defaced,
 Cleansing of Havens, draining dry of Fens,
 Fitting out Brooks, and Mears for navigation.
 All works of Princely Art, Charge, Reputation.

470. Such

470.

such was the cleansing of the Ægyptian sluces,
Which got *Augustus* Ornament and Food,
For his Prætorian bands, and peoples uses,
In this kind prov'd the *Appian* high-way good ;
Those publick works which active States bring forth,
Shewing the stranger Maps of wealth and worth.

471.

Therefore Kings providence should still adorn
Natures producements, by the pow'r of Art ;
But to subvert her frames proves Scepters scorn ;
Through *Athos*, who yet fails in any part ?
Is *Corinths Isthmus* from the main Land torn ?
Cæsars vain dreams, as if fall'n flattering *Rome*
Over the free made Elements, had doome.

472.

The Base of great works, and the Majesty,
Is when the the workers Pow'r, and wisdom shew,
Both in the use and possibility;
So over *Ister*, *Trajan's* bridge did goe ;
Amasis and *Cheops* how can time forgive,
Who in their useles Pyramids would live ?

473.

Next, and of more refined policy,
The founding is of these sweet nurseries,
Where knowledge, and obedience multiply
The Fame, and Sinews of great Monarchies ;
As Schools, which finely do between the Sence
And natures large forms, frame intelligence.

474. Unto

474.

Unto which end in *Achai, Athens, Creet,*
Rhodes, Lacedemon, and more, were erect
 Illustrious States, and Pædagogies meet,
 By reason and example to protect
 The coming ages from that Barbarisme
 Which first breeds Ignorance, and after Schisme.

475.

Whence again *Rome* in all her Colonies,
 Even while her Eagles march't, had yet a care,
 To plant the Muses in the soldiers Eyes;
 Such means to move or qualifie they are;
 Where, in the Turks excess of Tiranny,
 These dainty Nymphs excel'd for ever be.

476.

And to give more faith to this Sympathy,
 Which between *Mars* and Muses ought to rest,
 The Poets in *Idea's* far more free,
 Then any other Arts of mortal breast,
 Have in their fables ever shew'd them mixt,
 As, if divided, neither could be fixt.

477.

Hence feign they, when *Jove* sent his Daughters Nine,
 To polish *Greece*, he would not have them pass
 Alone, expos'd to every savage Myne,
 Or rage, wherein the earth abundant was;
 But gave them *Hercules* for such defence,
 As active vertue is to innocence.

478. Have

478.

Have not again these Muses, when they sing
 The 7^o *Pæan* of their thundering Father
Apollo, with his shafts nock't in the string,
 For Consort of their Quire, or Master rather;
 To shew where Truth chains not men by the ear,
 There Savage nature must be rul'd by fear.

479.

Whence amongst all the famous victories,
 Which old *Rome* from the *East* did triumph on,
 Even that of *Fulvius* did deserve the prize,
 Who for a Trophy of Pow'r overthrown
 Brought home the Statues of these Sisters Nine
 And that of *Hercules*, alike Divine.

480.

For which the City did a Temple build,
 As spoils that their God *Mars* did better fit,
 Then all those dainties which fine *Asia* yield,
 Or curious Cobwebs of *Aegyptian* wit,
 Plenties of *Nylus*, wealth of *Macedone*,
 Which helpt not to raise up, but wain a Throne.

481.

Hard by which Temple, *Rome* built up two more,
 The one to *Worth*, the other unto *Fame*,
 From *Worth* to *Fame*, there was an open door,
 From *Fame* to *Worth* she did no passage frame;
 The mind of which brave Nation was in this
 To shew that *Fame*, but *Vertue's* shadow is.

482. Now

482.

Now, though it rarely be to be expected,
 That all Kings perfect should, like *Cæsar*, be,
 Who in himself both *Muse* and *Mars* erected,
 At least with *Trajan's* ingenuity,
 Let them that do in either branch excel,
 Still, in the other, cherish doing well.

483.

And as the Elephant, who not created
 To swim, yet loves and haunts the waters shoar;
 So let wise Pow'r in Mighty Empires stated,
 Though boast they cannot in the *Muses* store,
 Yet honor spirits of *Parnassus* free,
 As knowing best what fits humanity.

484.

Nor is the building of the *Muses* Cell
 Pow'r's chief work, but to manage every spirit,
 And frame each Science so to doing well,
 As States and Men may multiply by merit;
 All Arts prefer'd by odds of practick use,
 The meer Contemplative scorn'd as abuse.

485.

Chiefly this Cell-Art of the wrangling Monks,
 Captiving both Mans Reason and his Sence,
 In dreams of yesterday, wherewith these Trunks
 Strive to corrupt Divine intelligence;
 Their nominal and real Pedigrees
 Being but descents of curious Vanities.

K

486. And

486.

And hence it is, the acts of Peace and War
 Never recorded here so bravely were,
 As when these abstract wits liv'd not to mar,
 By making their fond visions Characts bear,
 Of these mens deeds, who, what by sword they wan,
 By Pen as lively Registred to man.

487.

For as that active Worth was then admir'd,
 The effects it wrought being of large extent ;
 So in those times less actively inspir'd,
 The stiles of that time seem Magnificent :
 As if God made them Trumpets fit for Fame,
 Who by their Deeds deserv'd to bear her name.

488.

Meaning that when times iron days should blast
 That Manly discipline of doing well,
 The Art of Writing should no longer last ;
 Like Natures Twinns that must together dwell ;
 Doing and Writing being each to other,
 As Bodies be of their own shadows Mother.

489.

This was the Form, the Birth, the Education,
 And Art of that Age, which did train her own,
 To keep up great estates in reputation,
 Making them stand, by Worth, as they had grown ;
 And drawing men from visions of abuse
 To Arts, whereof both War and Peace find use.

490 In

490.

In which account of objects still are, Life,
Speech, Manners, Scepter, Sphear, Earth, Shield, & Sea;
All Reasons Children, by the Sence his wife,
Fram'd to guide Nature in an active way;
Whether she would be rich, or serve her need;
Raising no Trophies for her, but by deed.

491.

Now when of Monarchies the Mother seat
On these chief pillars thus shall settled be;
Then active Princes may grow rich, and great,
By striving under one self-policy,
Their Provinces divided to unite,
As worths addition unto native right.

492.

Which union must all divers things atone
As Councils, Laws, Church, Commerce, Language, Coin,
Degrees, and Forces, so that in the Throne,
As in one head, they may like Members joyn,
Intirely, without any reservation;
Which Union is, all else but Combination.

493.

A State, like unto Coats with many seams,
Subject to all the rents of Time and Chance,
As floating high upon occasions streams,
Which one by harming others, doth advance,
The witty selfness of each humour hiding
That which in common traffick proves dividing.

K 2

494. Whereas

494.

Whereas that first and well united frame
 With Head and Members joyned to one end,
 Can bring forth nothing to divide the same,
 Each in the whole to it self being friend,
 Whereby no inward storm can easily rise,
 Nor outward forces do it prejudice.

495.

And though of these the Rights divided be,
 Some into hands of People, some of Kings;
 Yet must not Scepters by Transcendencie
 Draw home their own Right with Imperial strings;
 But by applause, to make up this new Chain,
 Rather perswade the people then constrain.

496.

More tenderly of force ought Thrones to deal
 With those, where men prescribe by right or use,
 For common liking must to common weal
 Be wonne, or Man his profit will refuse,
 And turn his waxen Mettal into Steel,
 Which, harming others, self-harm cannot feel.

497.

And when unto a true equality
 All inequalities pow'r hath reduced,
 Leaving her subjects no regality,
 Lest divers minds should easily be seduced;
 They that enjoy them, to restrain a Throne,
 And they again to mutiny, that have none.

498. Then

498.

Then yet all wandring Titles of succession
Wise Princes must with Providence unite;
Else will these Crown-rights leave a deep impression,
That no set course can long continue right;
Since when the one line shall become extinct,
All Union built on that *Base* lies unlinckt.

499.

Moreover, Realms of natural descent,
When they with those which Chance or Conquest win,
Shall be united in one government,
Then Scepters may more famous works begin;
Planting new Colonies in savage parts, (Arts
There to spread Wisdom, Pow'r, Laws, Worth, and

500.

Following, for guide of this establishment,
Either the common standard of Mans reason,
Or else the second light of government,
Which stories yield, and no time can disseason,
Drawn from those Monarcies which overran
In little time all this known world of Man.

501.

Whose bent ambition still to conquer more,
Compell'd them wisely to dispose their own,
And by that discipline they us'd before,
Work nations conquer'd neer as soon as known,
To live in Order, and by Trade get wealth;
With equal justice, keeping both in health.

502.

By which mild wisdom, they grew Lords of Fame,
 As well as Crowns; and rather wanted Men
 Than Stages, Means, or Models how to frame
 Ruines, mishaps to better form again;
 Building upon the Barbarous conquered,
 The uttermost of ill, well governed.

503.

See we not even among the brutish Nations,
 If men to them transport Civility,
 Those Colonies are dear in reputation,
 And soon link't with them in affinity?
 Their comings construed not to spoil, or take;
 But as come from their dwellings for their sake.

504.

So *Athens* with *Ionian* Colonies
 Did people *Asia*; *Lacedemon* spread
 Her *Dorian* Tribes thorough fertile *Italy*

And so by her that *Euxine* barbarous sea
 Made hospitable is unto this day.

505.

This the chief Pillar is of Policy,
 That ever by the Romans was invented,
 Envyless to uphold their Monarchy,
 And make the stranger with their yoke contented;
 Prodigal of *Rome* they to their neighbors were
 Whereby her own womb did the Empire bear.

506. For

506.

For by the long breath'd course it came to pass,
 That all States did not onely stand in awe,
 Of *Rome* as Mistress ; but all the whole world was
 Link't unto her in Traffick, League, and Law ;
 And did so much adore the Romans Fame,
 As they forsook their own to bear her Name.

507.

Where, in this crafty worlds declining age,
 Those large spread roots, are withered, or dead ;
 All spirits of Worth to present Pow'r engage,
 And there so master'd, dull'd or measured,
 As while men fear their litle toys to loose,
 Worth they choose rather to suppress, then use.

508.

From whence it is, that we find of erecting
 Decay'd Estates, or Colonies deriving,
 Or proper Laws, the present time directing
 Examples few ; but many Princes striving
 Through fear of change, and fatal hate of pains ;
 With publick loss to bring in private gains.

509.

Which privateness forgets Times glory past,
 And useth Time to come but to despise ;
 Her narrow ends being on the present plac'd,
 And so in narrow selfness onely wise ;
 No undertaking Empire to extend,
 To purchase Fame, or any Noble end.

K 4

509. But

510.

But felfly to root out our Enemies,
 Deface fair Monuments, spoil civil places,
 Dispeople Realms of Men, and Earth, of Trees,
 Spoiling, to varnish Tyrannies disgraces,
 And bring the World to those days back again,
 Where Pow'r did over Beasts, not People Raigh.

511.

Again, this Art of Tyrant Cittadel,
 Not suffering free Citizens but slaves,
 What is it, but a Council out of Hell,
 Making the Princes Triumphs, Peoples graves?
 And sorts it not well with the Sultans word, (stood?)
 Who vaunts, Grass grows not, where his horse hath

512.

This is the cause the Holy Prophet spake
 And wrote, but of four Monarchies alone,
 As if the rest, these Lights did rather take
 To be on slaves a strict Dominion;
 Not Empire but a crafty violence,
 Whose Ruines never raise Magnificence.

513.

For that indeed is no true Monarchy, (Beasts,
 Which makes Kings more then Men, Men less then
 But that which works a perfect Unity,
 Where Kings as heads, and Men as members rest,
 With mutual ends like Twinns, each helping other,
 In service of the Common-wealth, their Mother.

514. Thus

514.

Thus unto Kings their Provinces remote
 (Which oft else grudge at subaltern Subjection,)
 May with good government be kept devote,
 Men do ascribe so much unto Protection,
 And oft adore most what they least do know,
 Like specious things which far off fairest shew.

515.

And as Mans heart, though in one place confin'd,
 Yet to remote Limbs sends forth vital pow'rs,
 With ease or disease to affect the mind,
 According to her good or evil hours; (sence,
 Whence sometimes Arms have of her Pulse more
 Than other Members less far off from thence,

516.

Even so, that providence of Heavenly love,
 Which holds the opposing Elements in awe,
 Though in her Throne advanced far above
 The finite reach of any mortal Law,
 Yet never rests confin'd to any seat
 But by far spreading, proves her own pow'r great.

517.

Therefore, since wisdom works both far and nigh,
 As boundless, not restrain'd to time or place,
 Ador'd when absent, honour'd in our Eye,
 The more assiduous, still the more in grace;
 Repressing Mans ambition with his fear,
 A *Ballance* Kings must use, and People bear.

518. On

518.

On these States, what true judgement can we lay
 Which by the arts of crafty Tyranny,
 So to their ends do peoples humours sway,
 As Thrones rights grow a kind of mystery?
 Whence *Mahomet* himself an Idol makes,
 And draws Mankind to *Mecha* for his sake.

519.

Thus did the *Caliph* of great *Babilon*,
 In former times, bewitch the Barbarous nations,
 With sight of rich Robes, shadows of his Throne;
 Reserv'd Magnificence gives such reputation,
 Adding to arts of pow'r, which still seem more,
 By making those souls less that must adore.

520.

But to conclude, as Modern Tyranny
 Hath not in any kind established
 A State by peace unto prosperity
 Of people, or of honor to the head;
 But rather to the prejudice, or shame
 Of both, like torrents, spread abroad ill name.

521.

So against this, Pow'r absolute should strain
 In their Estates to settle such a Peace,
 As, People pleas'd; Kings might with pleasure Raig,
 By making mens wealth to their use increase;
 Which so will link all members to the head:
 As Change shall there find all her movers dead.

522. Man's

Of War.

S E C T. XII.

522.

MAn's error having fram'd his Mind and Sence
 So divers, as no real works long please,
 Is justly scourg'd by that Omnipotence
 Which never in it self lets Vice find ease;
 Whence the vicissitudes of Peace and War,
 Pow'rs punishments, as well as Glories, are.

523:

Yet since excess in some bounds must subsist,
 And War have bounds from other heads then Might,
 Because her torrents else run where they list,
 And in desire raise titles infinite ;
 Right and Defence must therefore be her *Base*,
 Which yet may varied be, in many a case,

524.

Among which, let Protection be a chief,
 When weak Crowns threatened are to be oppress'd,
 An Image of the Deities relief,
 Shewing that Thrones at once can move and rest
 And so grow greater by that aid they give,
 As in whose pow'r more then their own States live.

525. Crown

525.

Crown-right again which natively descends,
 Claiming Estates in other Crowns possession,
 Must not neglected be in Princes ends,
 And yet have curious Audits in progression,
 Wealth, Right, Occasion from the Barr of words,
 In Princes States appealing to their swords.

526.

In petty Rights therefore proportion'd care
 Doth well become the Royal States of Pow'r;
 But that indeed by which Crowns honour'd are,
 Is care, no one Throne may the rest devour;
 So that to wain a growing Empires Might,
 Infallibly is every Princes Right.

527.

Lastly, it much more danger will be found,
 Where Princes shall be thought adverse to war,
 Out of the hearts Effeminatish ground,
 Then to be held as Wit and Courage are,
 Ambitious undertakers, and no friends
 To any Right that interrupts their ends.

528.

For since most Crowns were first established
 By War, can times or States vicissitudes
 So constantly by Man be governed,
 As they shall not his idle times delude;
 And on those Monarchs desolation lay,
 That will neglect that Base whereon they stay?

529. Hence

529.

Hence sprang that wisdom, whereby *Martial Rome*
 Did *Janus* Temple, in Eight hundred years,
 Not Three times shut, but open to the doom
 Kept them of *Mars*, whose force each question cleers,
 And to his Banners did one Consul fit,
 As she in justice made the other fit.

530:

Then let not Kings by their neglect invite
 Aspiring States or Princes to do wrong;
 Security exposeth Wealth and Right,
 And prays to their ambitions that are strong;
 Nor is the spoilers hand so soon made free,
 By any thing as inhabilitie..

531.

But so provide for unprosperities,
 As fate at least may qualified succeed,
 Framing for change of time such Policies,
 As no distempers or diseases breed;
 By home broils to tempt forrain Enemies;
 Lest we for them, not for our selves prove wise.

532.

To which end Princes must raise Ordinance,
 Provide Munition, Armor, Fortify
 Such places as may best secure mischance,
 Siege, or surprize, which Conquest trafficks by,
 And such again, as if a tumult grow,
 Wise Princes to them may for Refuge go.

533. *Exphrat*

533.

Euphrat, Danuby, Rhene were those old bounds
Of *Rome*, which *Barbars* ventur'd not to pass,
While many Legions kept their winter grounds,
But chang'd by *Constantine* when that force was,
 Goths, Hunnes, and Scythians over-spread her face,
Like Horses running in a champion Race.

534.

Such Bulwarks modernly have held out *Spain*,
From her mixt stiles of Right and usurpation;
Such have withstood the *Sultan's* force again,
And sav'd the Germans from depopulation
 Whereas for want of these, fair *Albion*
Hath Five times been assail'd, Four times orecome.

535.

Besides, strong Kings must arm and exercise
Troops of their people in securest times;
And to the same end ever patronise
Some active spirits in wars of forrain Climes,
 To train up Leaders, who, before need come,
May discipline their men for *Mars* his doom.

536.

Luſtatinus, who the good luck had to end
Romes first great Punick war, did on the Land
By practice teach his Seamen how to mend
That discipline in peace by which wars stand;
 As *Philopœnsen* made *Achaia* spread
By lazy peace, yet lively governed.

537. II

537.

If *Roderigo* that unlucky King,
 Over those *Goths* which did inhabit *Spain*,
 Had well observ'd these Rules, that savage Spring
 Of *Saracens* could not have shak't his Raign,
 But still confin'd unto the *Africk* shore,
 Must have remain'd and not have fought for more.

538.

Where he at home, afraid of Civil war,
 Disarm'd his Men; which to bold *Tarrif* was
 A sign that active force might venture far,
 And by *Spains* weakness bring his ends to pass:
 Which shews again, when friends or foes draw swords
 They ever loose that rest or trust in words.

539.

Who knows not that the Roman conquering nation,
 Lest their brave people should degenerate
 By peace, to keep up spirit and reputation,
 Trained their soldiers in each neighbor State,
 And under colour of protecting friends,
 Laid new foundation for her own new ends.

540.

Sounding the wit and force of every Nation,
 That when time serv'd, they might their Masters grow;
 Thus held they up the *Ætolians* reputation,
 To conquer *Greece*, and *Asia* overthrow:
 By friending *Eumenes*, *Africk's* made theirs,
 Colour'd by help to *Masanissa's* heirs.

541. Pow'r

541.

Pow'r must again so plant intelligence,
 And Ballance neighbor Princes by their good,
 As in our dangers they may feel offence,
 And hold it fit even with their Subjects blood,
 In our protection so to work out theirs,
 That publick pow'r may warrant publick fears.

542.

Not highly changing Party, ends, or way,
 But constant keep their course on beaten grounds,
 Urging, that equally all Princes may
 Abjure incroaching, rest within their bounds,
 Not strive by adding others to their own,
 To make the Worlds divided Empire one.

543.

And as the times now stand, unto this end
 They must keep open still that chief division,
 Not peicing it for Enemy or friend,
 Fear, Want, or any false gloss of misprision;
 For it takes hold upon the Sovereign part,
 Which still by Conscience multiplies the heart.

544.

I mean that many-headed separation,
 Which irreligious being, yet doth bear
 Religions name, affects her reputation,
 And which, (as it is now us'd every where)
 Becomes the ground for each ambitious thought,
 And shadow of all actions that be naught.

545. Her

545.

Her name being dearer far, then Peace, and Wealth,
Hazard for her, of Freedom, Life and Goods,
Welcome, as means to everlasting health,
Hope with no mortal pow'r to be withstood;
So much of greater force is Conscience,
Then any lower vision of the Sence.

546.

This Rupture therefore never must unite,
Nor yet the heat of opposition slack,
Chiefly, because her Pope is infinite,
And to his own ambition lives awake;
Affecting greatness by that temporal pow'r,
Which in all else he studies to devour,

547.

Deposing Kings as Hereticks that leave her,
And poizing of her own Kings in such manner,
As of Supremacy none shall bereave her,
But march as soldiers underneath her Banner,
And all her Armies, both of War and Faction,
Wage at their charge, to serve the Church in Action.

548.

So that to let her Seminaries spread
Within the bowels of a Sovereign State,
Or leave her Enemies abandoned,
By force, or secret practice unto fate;
Were to let friends decrease, and factions grow,
As still they do by Neuters overthrow.

L

549. Nor

549.

Nor let this falacy of her declination
 Perswade, that with her strength, her ends are chang'd;
 Since Pride had never such an elevation,
 As when aspiring superstition rang'd;
 Which sin was at the first the Angels fall,
 And in the outward Church, since natural.

550.

Whereby she still unform'd lives, till a head
 Supreme she finds, or to her self makes many;
 A body such as must be governed,
 Within it self, not subject unto any
 And in each minute of her nature swels,
 Even with that Pride, wherewith the whole excels.

551.

So as this Flesh-born Church Supremacy,
 Whether form'd in Monarchal Government,
 Or State Aristocratical it be,
 With less then all can never be content;
 But by the Sophistries of Wit and Will,
 Strive ever to be head of good and ill.

552.

Therefore I say, let not this gathering Mass
 Of Superstition (whose true *Base* is fear)
 Lurk, and by false faith, bring her ends to pass,
 Or to the World such threatening Ensignes bear,
 As Time will shew are form'd to serve the turn,
 Of other Kings, that in her Lust do burn.

553. But

553.

But let Kings rather watch this Governess,
 That by her wisdom. they may fashion theirs;
 When to be merciful, when merciless,
 Time having taught her, to use hopes, and fears,
 Power, and Wit, that each may help her ends,
 Which are to have all slaves, no foes, no friends,

554.

Therefore when she lets Inquisitions reign,
 Pow'rs, Laws, as freely should their Process use;
 When by Confession she seeks to maintain,
 That mapp of Secrets which she doth abuse;
 Then must Kings by all Tryals gage her Nest,
 So as her Birds may neither Hatch nor Rest.

555.

Nor must we give her ear when she propounds
 Freedom of Conscience, that yields others none;
 But work against her on the same strict ground,
 Whereby she would bind strangers to her own,
 Suffering no freedom in Dispute, or Book,
 But such as her false Discipline doth brook:

556.

For if she *Conscience* plead, the like do we,
 And so in *Faith* the same Religious bands;
 If she doth therein claim Supremacy;
 Sovereignty (which under no pow'r stands)
 Plead, that we may deal so with forraign pow'rs,
 Here, or abroad, as they shall deal with ours.

L 2

557. Lastly,

557.

Lastly, when she, and her sword-bearers strive
 In Peace, War, League, or any Combination,
 By fall of other Princes States to thrive,
 We must of force break that association;
 And if they arm in clouds, then arme so too,
 And Countermine by doing as they do.

558.

Or else she by her Contracts without charge
 As well as War, will still divide in gain;
 Where Kings their Crowns, she there her Cells enlarge,
 And bring her Harvest home with others pain;
 Making poor Princes by her dreams of spirit,
 Like slaves, that onely for their Lord can merit.

559.

Trust not their Church with her scope infinite,
 As King-ships in this world, more in the other;
 Here to seem greater then refined right,
 There both of Grace and Innocence a Mother;
 For God, a Pope; for Angels, Cardinals;
 A Church more over-built then *Babels* walls.

560.

An outward Church, that must stand as it grew,
 By Force, Craft, Rapine, and Hypocrisie,
 An earthly Faith, even every day made new,
 Built on the *Base* of one's Supremacy;
 A pride born of that Angels pride that fell,
 Prising for *Peters* pence, Heav'n, Purgatory, Hell.

561. Trust

561:

Trust not this Miter which forgiveth none,
But damns all souls that be not of her Creeds,
Makes all Saints Idols, to adorn her Throne,
And reaps vast wealth from superstitious seeds:
For must not she with wet or burnt wings fall,
Which soars above him that created all?

562.

Suffer not men of this Divine profession,
Which should be great within, Religious, True,
As Heralds sent by God to work progression
From Sin, to Grace, and make the old Man new;
Let them not with the worlds Moralities,
Think to hold up their Doctrine with the wise.

563.

Let them not fall into those common moulds
Of frail humanity, which scandal give;
From God they must take notice what they should;
Men watch not what they speak, but how they live.
Malice soon pierceth poms mortality,
The sin derides her own hypocrisie.

564.

The Clergies praise, when they from Pulpit come,
Is to keep that *Decorum* in their lives,
Which wall them in, from each unreverend doom
Of Libertines, who to deface them strive:
For messengers of Heav'n must still appear,
As if that Heav'n, not Earth, were to them deer.

L 3

565. From

565.

From Abbies let them not hope to uphold
 Excess and Riot by the peoples voice ;
 Where good and ill alike are cheaply sold,
 And frail Mankind confounded in his choice.
 Good Life, and Doctrine, are both Light and Food
 To starve the Ill, yet doe the chosen good.

566.

Now though this Council seem to fit a King,
 And not the steep excess of Tyranny :
 Yet Beams and Bodies being divers things,
 Finely in shadows may resembled be ;
 Whence in the outward varying forme of things,
 Tyrants may well use rules set down for Kings.

567.

Let not Kings therefore on this old foundation
 Fear to continue Taxe, to hazard paid,
 Since War and Crowns consist by reputation,
 Which must not eas'ly from their course be sway'd
 Either by want of Ship, or Sail, or Shroud,
 Unless Kings will loose Tides, for every Cloud.

568.

But rather follow *Mars* in forrain parts,
 Who ever friends the undertaking spirit,
 With honor, hope of spoil, and all those Arts,
 Which still as Treasure are reserv'd for merit ;
 Nor be these helps in Minutes understood,
 Which in the Mass, make undertakings good.

569. Since

569.

Since here admit the worst that threatens come,
And causeless Fortune like her self should raign,
How can the assistance yet find heavy doom,
Whose Chance at home is to be cast again?
And by their neighbors stumbling, not their fall,
Each Monarch taught to have an eye to all.

570.

Nay, grant these mutual succors should at length
Engage our own Estates into a war;
Yet can they never take us in their strength,
Who in their growings interrupted are,
And to assail those pow'rs which wounded come,
Doth certainly pronounce them fatal doom.

571.

Besides, it often falls out in distress,
Where States by want exhausted are, and spent;
That change of vices give their wounds redress,
And qualify the common discontent
In people, who when Peace is turn'd to War,
Find Subsidies no Taxes, but Revenues are.

572.

Whereby disease grows cure unto diseases,
A wisdom proper to humanity;
For while in something, she her self ore-peazes,
Yet stands by equal ballanc't vanity,
And unto Chance things present sacrificing,
Finds from those Ashes better times arising.

L 4

573. And

573.

And so we see in muddy Northern air,
 Winds, Thunders, Storms, (Earths present misery)
 Yet instantly makes foul horizons fair;
 So doth the war and her impiety
 Purge the imptum'd humors of a Peace,
 Which oft else makes good government decrease.

574.

Only let Princes that will Martial be,
 Reform that common stained Discipline,
 Which is the *Base* of unprosperity,
 Sin against nature, Chance, and Pow'r Divine,
 Wherein I fear the Turk doth us excell.
 They keeping deeds, we words of doing well.

575.

Again, for those which unto war are bent,
 To right their wrongs, revenge themselves, or gain,
 How brave advantageous an instrument
 A well-fram'd Navy is to entertain,
 Let them be judge who understand how sea
 For hers, like Air, doth every where make way.

576.

For whatsoever odds in Man or Beast
 Between the Christian, and the Turk there be,
 By delicacy, hardness, industry or rest,
 Our fatal discord, or their unity;
 Yet we that thus on disadvantage stand,
 Stand fast, because he makes his wars by Land.

577. Whereas

577.

Whereas each man of understanding spirit
 Knows well, that if this Mighty Tyrant would
 Have chang'd his war, and so his ways of merit,
 From Land, and made the waving Ocean mould
 Of all his Expeditions undertaken,
 The Christian Churches had long since been shaken.

578.

Nay in the *Indians East* and *West* again,
 What great things men may with sea forces do,
 Not only in suppressing of the main,
 But in possessing Land and Cities too,
Queen By undertakings of a Maiden Queen,
Elix. May as in Models to the world be seen.

579.

So as since seas be Mothers unto Fame,
 Whose bravest Feathers Martial actions be;
 And Mother-like, since their breasts nurse that name
 Which they beget by strange prosperity;
 Let those Kings seek the secret of that womb,
 That will of Riches, Right and Wrong give doom.

580 Now

The Excellency of Monarchy compared with Aristocracy.

S E C T. XIII.

580.

NOW, if the tediousness of Mortal days,
(Which suffers no man in his state content)
Will seek a change in all things that displease,
Then can no real form be permanent ;
Vain Lust and Novelty will never rest,
Pleasing diseased natures ever best.

581.

Yet first let these light spirits which love change,
Consider whence and whether they would go ;
Lest while they grow bewicht with what is strange,
They think that, Happiness, which is not so ;
And by affecting Mortal Heavens here.
Hold only those things which they have not, dear.

582.

Doleful *Alcyon* had, perchance, good cause
Both to suspect the frauds of Men and Beasts ;
Yet over-acting passion makes ill Laws,
For to avoid which fear, she built her nest
Upon the Oceans shoar, where storm and wind
Since Tyrannise both her and all her kind.

583. From

583.

From like grounds, do not thoughts impatient,
Which work new fangledness in peoples minds,
And have their proper Lord in discontent,
By such dislike of every air they find,
While they would run from shadows that offend,
Like rowling stones change place, but never mend?

584.

For if men will according to the name,
Conceive th' Aristocratical estates
Of Government, to be the perfect frame,
And number able to give proper rates
To lavish humours, then a Monarch can;
What is this but new fangledness in man?

585.

And let not man examine this by book,
As States stand painted, or enamel'd there;
But rather upon life then pictures look,
Where practice sees what every State can bear;
And where the Peoples good, the wealth of Realms.
Shew cleerly what forms spread forth sweetest beams.

586.

Which view will prove, how speciously soever
These many heads enter with glorious stile
Of conquering Worthies, yet they have never
Long born those Titles, but within a while
Been forc't to change their many heads to one;
As blest by inequalities alone.

587. For

156 *The Excellency of Monarchy,*

587.

For instance of which strange inconstancy,
Take *Rome*, that sublime Senators estate ;
Did she not first the Sons iniquity
Plague in the aged guiltless Fathers fate ?
And then her Monarch into Consuls throw,
Under which yet *Rome* did an Empress grow ?

588.

Soon after she erects the state of Ten,
And even before th' ungrateful memory
Of *Appius Claudius* buried was with men,
She still affecting change of policy ;
Carelessly left her Government in trust,
For some years, to her Martial Tribunes Lust.

589.

Lastly, as if in that unconstant wit
They had concluded to dissolve the frame
Of their Republick, by oft changing it ;
To such descent of Anarchy they came ;
Livius As in five years they Governours had none,
lib. 2, But stood upright by hap of time alone.

590.

For had there any undertaking state
Assail'd them then, this *France* wherein they stood
'Twixt life and death, must needs have given fate
To wandring humours stain'd with native blood,
And by the factious government of Three,
Have freed her slaves, to bring in Tyranny.

591. Thus

591.

Thus sick, and fully ripe for cure, or death,
Rome did enforce a *Cesar* of her own
To loose his honour or to break his faith;
Her state alike being each way overthrown;
velleius Wherein yet he that brought back Monarchy
Paterculus Err'd less then he that set the people free.
lus.lib.2.

592.

For after *Tarquin*, though *Rome* stood entire,
Yet fell she into many headed pow'r.
By which, like straws, light people set on fire,
Did by confusion, which waits to devour,
Yet raise again that brave Monarchal State;
As souls well organ'd to be fortunate.

593.

Besides in *Athens*, what were *Codrus* merits
That after him they should endure no King?
Was it not he that sacrific'd his spirits,
To qualifie *Apollo's* threatening?
In which work this captiv'd unthankfulness,
Which stained her, soon made her fortune less.

594.

Again, what comfort, or true estimation
Can active vertue either take or give,
Where many heads have power of Creation?
Or wherein can these brave enticements live,
Which raise exorbitant aspiring merit,
Since many Judges never have one spirit?

595. Must

595.

Must not Laws there, and Ordinances be
 Like Oracles, meer abstract and ambiguous,
 Fit for discourse, or books, not Policy,
 All practice dull, delaying, or litigious?
 Mans Justice seldom cleer, and never wise,
 As seeing right or wrong with chances Eyes?

596.

What Symptome is besides so dangerous
 To Mortal Orders, apt to be diseas'd,
 As Faction, on whose *Crisis* ominous
 Those States depend where many must be pleas'd,
 And where unequals are, by government,
 With equal measure forc't to be content.

597.

For as to make all Rulers of estate
 Alike wise, honest, rich, and honourable,
 A work is hardly possible to fate;
 So (without disproportion) who is able
 True worth and inequalities ambition,
 To please with equal ballanced condition?

598.

Out of which swallowed discontentment grows
 That Monster which then most the publick spoils,
 When to the world it best pretences shews,
 And as with Faction, Emulation, Broils,
 These many heads oft Civil war invite,
 So against forraign force they worse unite.

599. Under

599.

Charo. Under three Leaders did not *Athens* wain
 Timotheus. Her right to *Samos*, and her reputation?
 Iphicrates. As she before at *Siracuse* did stain
 Emil. Prob. 9. Her Glory, and let fall her Estimation
 in vita Ti- Under the guide of *Alcibiades*
 mothei.
 Justin. lib. Joyn'd with stern *Nicias*, faint *Demost-*
 4. *henes*.

600.

Isocrates in Whence the *Athenian* Orator aver'd,
 nicocles. That their State never prospered in War,
 Terentius But when all pow'r was upon one confer'd;
 Varro, Pau- And when again was *Rome* engag'd so far,
 lus Emilius. As under *Canna's* many-headed flight; (nite.
 Livius. Where chance & mischance, had pow'r infi-

601.

Besides, as mild streams in an Ocean sea
 Loose both their Current, Sweetness and their Name:
 So here the best men must be sent away
 By *Ostracisme*, to qualifie their Fame,
 As for this State too great, which feareth Worth,
 Knowing that it still Monarchy brings forth.

602.

For is it not to them of Banishment
 Sufficient ground, to be reputed just?
 What other cause was there of discontent
 Gainst *Aristides*, but his worth's mistrust?
 How us'd they him that conquer'd *Marathon*?
 Or him, who *Xerxes* host had overthrown?

903. *Rome*

603.

Rome shew'd her greatness, when she did subdue
Africk and *Carthage*, yet who will observe
 How little she thought to the *Scipio's* due,
 Or from *Camillus* how soon she did swerve,
 Shall see, in *Aristocracies*, the fate
 Of Noble actions is the peoples hate.

604.

Besides, where this name publick shall have pow'r
 To bind reward, with wreath'd frugality;
 Where sad stil'd Justice shall Mankind devour,
 Thorough a bloody stern severity;
 Must not these Glorious stiles of Common-weal,
 Wound even that worth wherewith it should deal?

605.

Faction again is ever soonest made,
 Where many heads have part, and Councils known
 There soonest are, where men with many Trade;
 Besides alliance here binds not her own;
 Nor adds unto the publick any might: (flight.
 Which makes their League, their Love, their Malice

606.

Lastly our finite natures do not love
 That infinite of multiplicity:
 Our hopes, affections, fears, which ever move,
 Can neither fixt, nor yet well govern'd be,
 Where idle, busie rulers, with a breath,
 Give doom of honor, Grace, Shame, Life, or Death.

607. Thus

607.

Thus is Mankind, in numerous estates
Wantonly discontent with liberty,
Where equals give and take unequal rates,
Moulding for good and bad one destiny :
Whence *Athens* swaying to *Democracy*,
For ever changing her *Archontes* be.

608.

And as ill luck makes man of man despair,
And thence appeal a Supreme Sovereign,
So grows adversity the peoples stair,
Whereby they clime to Monarchy again :
What wants Dictator but the name of King,
Being as Sovereign else in every thing ?

609.

So as if *Aristocracies* will claim
To be the best of humane Government,
Why do they from their Magistrates disclaim,
As in extremities still impotent ?
Since who in storms the fittest Pilots be,
Are ablest sure to guide prosperity.

*The Excellency of Monarchy compared
with Democracy.*

S E C T. XIV.

610.

NOW, if the best, and choicest Government
Of many heads, be in her nature this ;
How can the *Democratical* content,
Where that blind multitude chief Master is?
And where besides all these forespoken fates,
The most, and worst sort govern all estates?

611.

Since as those persons usually do haunt
The Market places, which at home have least ;
So here those spirits most intrude and vaunt
To do the business of this common beast,
That have no other means to vent their ill,
Then by transforming real things to will.

612.

Besides, this equal stil'd *Democracy*
Lets fall mens minds, and makes their manners base ;
Learning and all Arts of Civility ;
Which add both unto nature, and to place,
It doth Eclipse, as death to that estate ;
Wherein not worth, but idle wealth gives fate.

613. Nay,

613.

Nay, where Religion, God, and humane Laws,
No other use, or honor, can expect
Then to serve idle Liberties applause,
As painted toys, which multitudes affect;
Who judging all things, while they nothing know,
Lawless, and Godless are, and would live so.

614:

Therefore if any to protect this State,
Alledge, Imperial *Rome* grew great by it;
And *Athens* likewise far more fortunate,
As raising Types up both of worth and wit;
Such as no Monarchy can parallel,
In the rare ways of greatnes doing well;

615.

Or if again, to make good this position,
Any averr that *Romes* first Monarchy,
For lack of courage, soon chang'd her condition
Of Union, into multiplicity;
Whence *Germans* over *France*, and *Goths* in *Spain*,
In *Africk* *Saracens*, and *Turks* in *Asia* Raign.

616.

I answer first, that those subduing prides
(Whereof the people boast) were to the hand
Form'd, by the three preceding Monarch tides,
And what succeeded (if exactly scan'd)
But imitation was of their brave deeds,
Who, but their own worth no example needs.

M 2

617. For

617.

For did not their *Tarquinus*, ere he fell,
 Conquer the *Latine* and the *Sabine* nation,
 Making their Martial discipline excel,
 And so increase their strength by reputation?
 Out of which active Legionary worth,
 That City brought her after Conquests forth.

618.

But be this as it may be, I deny
 Either the Empires growth or consummation
 To be the work of *Romes Democracy*;
 Since between her first *Cæsars* Domination,
 And *Tarquin*, her Sovereignty was mixt,
 Of one, few, many, waving, never fixt.

619.

As Consuls, Senate, or the Peoples Might;
 The first a pow'r which *Rome* did conquer by,
 The Second set her publick Councils right,
 The last approve, increase or qualifie
 Pain, and Rewards of good or evil deeds;
 Two beams of Justice, weighing out good speed.

620.

Whence you may easily pregnant reasons draw,
 To attribute the Glory of old *Rome*
 Unto the Monarch part, which held in awe
 The conquer'd world; and not the peoples doome,
 Proportion from the great world to the small,
 Shewing, with many limbs, one head rules all.

621. What

621:

What but the peoples mutinous Conventions
Under the factious Tribunes, scattered
Romes publick patrimonie? and with dissentions
Cic. de lege Her wise opposing Senate threatned,
Agraria. By their *Agrarian* Laws, Engines of wrong,
contra Ru- Dispersing laws which to the state belong?
tilium.

622.

Besides, as who at home ill Husbands be,
Seldome make dainty to stretch out their hand
Into their neighbors harmless Treasury,
So did it with these Bankrupt people stand;
Ptolomæus, Who sent their armies out by force, & stealth,
Florus lib. To bring them home the King of *Cyprus*
3. (wealth.

623.

Allur'd by no pretence of wrong, or right
But only that he must not be their friend,
Whose wealth was reckoned so indefinite;
Not caring how they get or what they spend;
But making good their ill by confidence,
A worth of more use there, then Innocence.

624.

Lastly, where they had many times proclaim'd
Against the Mamertines their just offence;
Yet came they to their succor, and disclaim'd
With *Carthage* their long liv'd intelligence;
Polybius Whence the first Punick quarrel did proceed,
lib. 1. And had the fates been just, with far worse speed

M 3

625. Wherein

625.

Wherein the Senate Nobly did oppose
 This heady peoples incivility,
 As besides faith, in wisdom loath to loose
 The rich returns of that affinity :
 Publick respect, and shame wrought in the one,
 Who saw that ill deeds seldom pass alone.

626.

Whereas the People, which no notice take
 Of these small Minutes of humanity,
 But ways above these thin-lin'd duties make,
 Thinking they rule not, that restrained be ;
 With ravening and irregular excess,
 Stain good and ill to serve their wantonness.

627.

Now for the Empires final overthrow,
 Falsly imputed to the Monarchy ;
 Who doth not by the course of nature know,
 That periods in the growth of all States be
 Ordain'd? Which no Republick can exceed ;
 For making each form self-diseases breed.

628.

Or if too abstract this reply appears :
 Forget not how the Monarchy preserv'd
Rome for a thousand and seven hundred years,
 245 years. Part of her Glory her first Kings deserv'd :
 The rest by *Cæsars* in successive Raign,
 Till *Mahomet* the second made her wain.

He took Constantinople
Anno Dom. 1453.

629. Where

629.

Where on the other side Democracy
Did in few ages rise and fall again;
There being but four hundred sixty three
Years, between *Cæsars* and *Tarquinius* Raign;
In which time *Rome* corrupted her self so,
As change she must or suffer overthrow.

630.

But that indeed which brake the Empires frame
Was floating swarms, and mighty inundations
Of rude Barbarians, which from *Seythia* came,
To traffick vices with all civil Nations;
Nor can that be peculiar stain to *Rome*,
Which of all other Empires was the doom.

631.

Attyla, *Alarick*, *Omar*, *Tamerlane*
Being in Martial worth rais'd up as high,
As he that most unto the Empire wan,
And against whom old *Romes* Democracy
Even in her pride must have made such retreat,
As would have shew'd at home she was not great.

632.

Such as she did at *Allia* of old, (Town
Livy. lib 5. When naked *Gauls* both took and burnt the
Plutarch in Or Italy from *Spartacus* the bold; (down,
vita Camilli. When by a slave their Eagles were thrown
So that the Monarch fell by outward fate,
Whereas the peoples own faults shak't their state.

M 4

633. Neither

633.

Nor do I doubt but that the Roman frame
 Of Monarchy might have outlasted all
 The Governments of whatsoever name,
 But that excess did make her old age fall
 Into a Gulf, whose two streams soon devour
 The Rights and Majesty of real Pow'r.

634.

The first was, their tumultuous election
 Of *Cæsars*, which did many times make way
 To civil broils, disorder, and defection,
 Whence she became to forreiners a prey :
 This pow'r of choice making the soldiers know,
 Their head above had yet a head below.

635.

The second was their lack of Crown demesne,
 By which the Emperours still forced were
 In publick and self-Indigence to strain
 Laws, by mens voices ; men by hope, and fear ;
 Who saw their wealths and freedom both in one
 By this course of exactions overthrown.

636.

And yet, in this disease of Monarchs state,
 I dare avow their breed of home born spirits
 To have been active, worthy, fortunate
 Above *Democracies* in every merit,
 For instance, whom can that State parallel
 With *Trajan* in the pow'r of doing well ?
It was a proverb amongst them
Felicio Augusto, melior Trajano.

637. Whom

637.

Who with *Augustus* in felicity?
 With *Constantine* in true Magnificence?
 With *Marcus* can in wisdom ballanc't be?
 Or with good *Anthony* in Innocence?
Julian in Learning? *Julius* in Worth?
 That ever yet *Democracy* brought forth.

638.

For Tribunes be the Champions they can boast,
 An Heteroclite Magistrate, devis'd
 Without Rule, to have all Rules by him lost,
 Religion scorn'd, Laws duty tyrannis'd,
 A fiery spark which lacking forrain stuff,
 At home finds Fuel to make blaze enough.

639.

So as if *Chilo* truly call'd those States
 The best, which most unto their Laws do give,
 And kept their Demagogues at humblest rates,
 Then this Conclusion ratified must live,
Democracies are most unnatural,
 Where real things with humours rise and fall.

640.

Whence I conclude, that since *Democracy*
 In her craz'd moulds great Empires cannot cast,
 Of force, these frail confused policies,
 Which cannot breed states, can make no state last;
 But as the viper doth, must tear the womb
 Of Monarchy, whence her foundations come.

641. Now

*The excellency of Monarchy compared with
Aristocracy and Democracy joyntly.*

SECT. XV.

641.

NOW, though I know our books are fill'd with praise
Of good mens vertues, freedoms popular ;
Yet he that will not Audit words, but ways,
And over-look the dreams of time with care,
In smart succession, he shall cleerly find
No long liv'd state hath been of either kind.

642.

For whatsoever stile these men affect
Of Optimates, or of Democracy,
Their courses basely practice, and effect
▲ servile *Oligarchal* Tyranny;
As well in Laws as in establishment,
Like ill mixt humours, never well content.

643.

So that such onely have escap'd mischance,
As luckily, by publick opposition,
To ballance Consuls, Tribunes did advance,
Or by a more refined composition,
Have rais'd (like *Venice*) some well bounded Duke
Their self-grown Senators to overlook :

644. So

644.

So managing the whole in every part,
As these vast bodies valetudinary,
May, in the native Feavers of the heart,
Yet some degrees of good complexion carry ;
And while they keep their forrain foes at rest,
Win time thier own confusion to digest.

645.

Besides, if either of these States do choose
Their Magistrates, or Officers by Lot,
And chance instead of worth, and knowledge use ;
What strange confusions then beget they not ?
So that no wise man will himself commit,
Much less wise State to be dispos'd by it.

646.

Again, if they by suffrages elect,
Then, what scope that doth unto practice give ;
The old Comitia, and the new erect
Conclave of *Rome* pregnant examples live ;
To shew worth there must be abandoned,
Where real grounds are passion-governed.

647.

Nay more, let us consider if it be
Easie at once of good men to find many ;
Since we with odds of birth and breeding see,
Even among Kings, how rarely time yields any
That out of Conscience, or for Countreys sake
Will, hazard, care, restrain or undertake ?

648. But

648.

But grant such may be found, yet States thus peaz'd
 Must of necessity (as fortune-bound)
 Either by Princes have the ballance rais'd,
 Or loose to undertaking Princes ground:
 In which the thanks they offer to a Crown
 Is often thankless Mines, to pull it down,

649.

And foolishly; since union contains
 All native strengths of Sovereignty;
 As bearing over nature meekest rains;
 Whereby all other forms of Policy
 Must either freely yield to her subjection,
 Or else at least crave under it protection.

650.

Whence to conclude, since in this abstract view
 Of these estates, the multiplicity
 Proves apt to over-wrest, or loose their due
 As onely true friends to extremity;
 Can mankind under any Sovereign
 Hope to find rest, but in a Monarchs Raigh?

651.

Out of which ground, the Poet, making Fates,
 Hath Registred Three thousand Deities,
 The least of whose powers govern'd many States,
 And yet acknowledg'd *Joves* supremacy,
 A work of supernatual succession,
 Deriv'd from God heads of the first impression.

652. Again,

652.

Again, who looks down from these Chrysta. spheres,
To view the Ocean where Jove's brother Raigns,
Shall he not find the water Nereid's there
In Office subaltern, not Sovereign?

Yet us'd to stirre, or calm the Ocean's race,
As Royalties of his three-forked Mace.

653.

Whence, if these lively Images prove true,
It must be 'alike true, that the best times priz'd
That old Monarchal form, before the new
Confused Moulds, by error since devis'd:

For else their Types of ruling providence,
Absurdly, will seem far excell'd by sence.

654.

Let Man then weigh, whether this strange excess
Follow the nature of each mortal frame
As time-born, with her to grow more or less;
And like her, never to remain the same?

Or whether this relaxe or over-bent,
Spring from the Subject or the Government?

655.

And he shall find the ground of change to be
A wandering, and unmeasured affection
Of Pow'r to bind, and People to be free,
Not in the Laws, Church Rites, or their Connexion;
But practice meerly to raise, or keep down
Crowns by the people, people by the Crown.

656. In

656.

In which misprision, while each doth suppress,
That true relation, by which States subsist,
They first loose names, then make their natures less,
Growing deform'd, by forming what they list :
For they that still cast old foundations new,
Make many shapes, but never any true.

657.

And as we do in humane bodies see,
Where Reason Raigns in chief, not the affection,
Order is great, not wanton liberty ;
Man to himself, and others a direction ;
Where if too much abstracted or let fall,
The tares of passion there run over all.

658.

So when men fall away from Monarchy
Whether it be to States of few or more,
Change leads them neerer unto Anarchy
By divers Minutes, then they were before ;
Since unity divided into many,
Begets Confusion, never friend to any.

659.

For in each kind of humane government,
Where Custome, Laws, or ancient Constitutions
Serve as true scales, to weigh out pow'rs intent,
Honour and Wealth there find no dimunitions,
But where Will Raigns, and over-leaps those bounds.
What can establish, but that which confounds ?

660. There.

660.

Therefore to end this point, if any one
(According to our natures) fond of new,
Into more Rulers would translate a Throne,
Let him at home this Paradox find true ;
Or else yield, that unfit for publick states,
Which in his private every creature hates.

661.

Thus have we view'd the spirit of Government,
Shew'd both her ends, and errors in some kinds,
And by comparing yet made excellent
This brave Imperial Monarchy of minds,
Not making Tyrants Gods to unmake Kings
With flattering air for over-soaring wings.

662.

And though the ways of wit be infinite,
Not to be cast in any Mould or Art,
Like shadows, changing shape with every light,
Ever and, never, still the same in part ;
Yet by this Model, wiser men may see,
That there is choice even in the vanity.

663.

And forms establisht, which must be obey'd
As levels for the world to guide her own
Foundations against Anarchy well laid,
Whose Being is but Beings overthrown ;
Where Thrones (as mortal shrines) with mortal fear
Must be ador'd and worshipt every where.

604. There-

664.


Therefore I thus conclude this fruitless dream,
That if the body have imperfect features,
Or swim (like *Æsop's* wife) against the stream,
Each age must adde to all the works of Creatures,
And perfect things unperfectly begun,
Or else in vain, sure, I have rould this Tun.

r. What

A
TREATISE
OF
RELIGION.

By Sir FULK GREVILL,
Lord BROOK.

I.

 Hat make these many laws, these rains of pow'r
Wherewith Mankind thus fetter'd is and bound;
These divers worships, which mens souls de
Nature, and God, with novelty confound? (flow'r
'Tis ignorance, Sin, Infidelity
By which we fall'n from our Creation be.

2.

What is the Chain which draws us back again,
And lifts Man up unto his first Creation?
Nothing in him his own heart can restrain,
His reason lives a Captive to Temptation,
Example is corrupt, precepts are mixt,
All fleshly knowledge frail, and never fixt.

3.

It is a Light, a Gift, a Grace inspir'd,
A spark of Pow'r, a goodness of the Good;
Desire in him, that never is desir'd;
An Unity, where desolation stood;
In us not of us, a Spirit not of earth,
Fashioning the mortal to immortal birth.

N

3. His

4.

His Image that first made us in perfection,
 From Angels differing most in time and place,
 They fell by Pride, and we by their Infection,
 Their doom is past, we yet stand under Grace;
 They would be Gods, we would their evil know,
 Man finds a Christ, these Angels did not so.

5.

Sence of this God, by fear, the sensual have,
 Distressed Nature crying unto Grace,
 For Sovereign reason then becomes a slave,
 And yields to servile sence her Sovereign place,
 When more or other she affects to be,
 Then seat or shrine of this Eternity.

6.

Yea, Prince of Earth let Man assume to be,
 Nay more; of Man, let Man himself be God,
 Yet without God, a Slave of Slaves is he,
 To others, Wonder; to himself, a Rod;
 Restless despair, desire, and desolation;
 The more secure, the more abomination.

7.

Then by affecting pow'r, we cannot know him.
 By knowing all things else, we know him less,
 Nature contains him not, Art cannot shew him,
 Opinions Idols and not God express.
 Without, in Pow'r, we see him every where,
 Within, we rest not, till we find him there.

8. Then

8.

Then seek we must, that course is natural
For owned souls to find their owner out,
Our free remorse, when our Natures fall ;
When we do well, our hearts made free from doubt,
Prove service due, to one omnipotence ;
And Nature of Religion to have sence.

9.

Questions again, which in our hearts arise
(Since loving knowledge, not humility)
Though they be Curious, Godless, and Unwise,
Yet prove our Nature feels a Deity,
For if these strifes rose out of other grounds,
Man were to God, as deafness is to sounds.

10.

Religion thus we naturally profess
Knowledge of God is likewise universal ;
Which divers Nations diversly express,
For Truth, Pow'r, Goodness, Men do worship all ;
Duties to Parent, Child, Time, Men, and Place,
All known by Nature, but observ'd by Grace.

11.

And that these are no positive made Laws
Appears in this, since no consent of Nations,
No Custome, Time, or any other Cause
Can unto Vice give Vertues estimation,
Or root out those impressions from our hearts
Which God by Nature unto Man imparts,

12.

Yea, these impressions are so finely fixt
In understanding, and the Conscience too,
That if our nature were not strangely mixt,
But what we knew it could as easily do,
Men should (even by this spirit) in flesh and blood
Grow happily, Adorers of the Good.

13.

But there remains such natural corruption
In all our Pow'rs, even from our Parents seed,
As to the good gives native interruption;
Sence stains affection; that Will, and Will Deed,
So that what's good in us, and others too
We praise; but what is evil, that we do.

14.

Our knowledge thus corrupted in our lives,
Serves to convince our Consciences within,
Which sentence of Record with self-love strives,
Leads us for rest, and remedy of sin,
To seek God and Religion from without,
And free this condemnation which we doubt.

15.

Yet in this strife, this natural remorse,
If we could bend the force of Pow'r and Wit
To work upon the heart, and make divorce
There from the evil which perverteth it;
In judgement of the Truth we should not doubt
Good Life would find a good Religion out.

16. But

16.

But our infirmity which cannot brook
This strong, intestine, and rebellious war,
In wit and our affections, makes us look
For such Religions as there imagin'd are ;
Hence grow these many Worships, Gods, and Sects
Wherewith mans error all the world infects.

17.

For when the Conscience this Religion fashions
In blind affections, there it straight begets
Gross superstition ; when in witty passions
It moulded is, a Luster there it sets
On hearts prophane, by politick pretence ,
Both buying shadows with the souls expence.

18.

For they, Godstrue Religion (which a State
And being is, not taken on, but in)
To bottomless hypocrisie translate ,
The superstitious doth with fear begin ;
And so deceiv'd, deceives and under-rates
His God, and makes an idol of his sin :
The politick with Craft inthralls Mankind,
And makes his body sacrifice his Mind.

19.

Both, in our selves, make us seek out a God,
Both, take self-love and fear, for Scale and measure,
They both, become their own and others rod ;
The one takes care, the other wrong for pleasure ;
As many minds, as many Gods they make ,
Men easily change all they easily take.

20.

This superstitious Ignorance and Fear
 Is false Religion, offering sacred things
 Either to whom it should not, or elsewhere,
 The manner to the Godhead scandal brings;
 It fears Sea, Earth, Skie, Silence, Darknes, Light,
 And in the weak soul still hath greatest Might,

21.

Which natural disease of mortal Wit,
 Begets our Magick, and our Star-Divines,
 Wizards, Impostors, Visions stand by it,
 For what Fear comprehends not, it inclines
 To make a God whose nature it believes,
 Much more inclin'd to punish, then relieve.

22.

The reason is, when fears dim eyes look in,
 They guilt discern, when upwards justice there
 Reflects self-horror back upon the sin,
 Where outward dangers threaten every where:
 Flesh the foundation is, Fancy the work,
 Where rak'd up and unquencht, the evils lurk,

23.

For Fear, whose motion still it self improves
 Hopes not for Grace, but prays to shun the Rod;
 Not to do ill more then do well it loves;
 Fashions God unto Man, not Man to God:
 And to that Deity, gives all without,
 Of which within it lives and dies in doubt.

24. The

24.

The other branch is meer Hypocrisie,
 The worlds Religion, born of Wit and Lust;
 All which like hunters follow things that flie,
 And still beyond things found, find something must,
 As God is boundless, endless, infinite,
 So seem these Idols to the Hypocrite.

25.

Wit there is Priest, who sacrifice doth make
 Of all in Heaven and Earth to his desire;
 For from this Wit, God and Religion take
 As many shapes, as many strange attires
 As there be in the World degrees of change,
 Which upon humours, time, occasion range.

26.

This teacheth all ambitious Magistrates,
 On sins unquiet, humors how to build
 Idols of Pow'r, to alter natures rates,
 And by false fears and hopes make people yield
 Their hearts for Temples unto Tyrants Laws,
 Which Zeal divine, to humane *Homage* draws.

27 .

And when spiritual Lights, which Truth expound,
 Once to the traffick of Mans Will descend;
 With chains of Truth, Mankind no more is bound,
 Whereby their hearts should up to Heaven ascend;
 But vainly link't unto their tongues, which draw
 Religion to a fleshly outward awe.

N 4

27. And

28.

And though this Fear a Holiness, in shew
 Such as no Eye of Man can pierce the veil,
 But least Gods household, to contempt should grow,
 Or this Hypocrisie not still prevail,
 To raise them reverence above their worth;
 Blood, Inquisition, Question, they bring forth.

29.

They draw the sword of Pow'r, against her own,
 Or else stir people up, to war their Kings,
 Both must be theirs, or both be overthrown;
 They bind Man unto words, God binds to things;
 For these false heads of holy Mother see
 Scepters to Miters, there inferior be.

30.

Among our selves likewise there many be
 That make Religion nothing else but Arr,
 To master others of their own degree,
 Enthral the simple well believing heart;
 These have opposers, scorn obedient fools,
 Affecting Raign by educations tools.

31.

And though they serve Ambitious Princes use,
 While they protect them like a nursing Father,
 And while this common traffick of abuse
 Mutually helpeth either side to gather;
 Yet mark the end of false combined trust,
 It will divide, and smart the people must.

32. For

32.

For sure in all kinds of Hypocrisie
No bodies yet are found of constant being;
No uniforme, no stable Mistry,
No inward Nature, but an outward seeming,
No solid Truth, no Vertue, Holiness,
But types of these, which Time makes more or less.

33.

And from these Springs, strange inundations flow,
To drown the Sea-marks of Humanity,
With Massacres, Conspiracy, Treason, Woe,
By Sects and Schisms, prophaning Deity :
Besides with Furies, Fiends, Earth, Air and Hell
They fit, and teach Confusion to rebell.

34.

But as their lives a true God in the Heaven,
So is there true Religion here on earth :
By nature? No, by Grace not got, but given;
Inspir'd, not taught; from God a second Birth :
God dwelleth neer about us, even within,
Working the goodness, censuring the sin.

35.

Such as we are to him, to us is he,
Without God there was no man ever good;
Divine the Author and the matter be,
Where goodness must be wrought in flesh and blood:
Religion stands not in corrupted things,
But vertues that descend have Heavenly wings.

36. Not

36.

Not heathen vertue, which they do define
 To be a state of mind by Custome wrought,
 Where sublime Religion seems to refine
 Affection, perturbation, every thought,
 Unto a *Mens Adepta*, which work spent
 Half of the days to humane *Hermes* lent.

37.

For in his work, Man still rests Slave to Fame,
 To inward Caution, outward form and pride,
 With curious watch to guard a rotten frame
 Safe undiscover'd from the piercing ey'd,
 Assiduous caution tyrannizing there,
 To make frail thoughts seem other then they are.

38.

Under this Mask, besides, no vice is dead,
 But passion with her counter-passion peaz'd;
 The evil with it self both starv'd and fed,
 And in her woes with her vain glories eas'd;
 The work and tools alike, vain flesh and blood,
 The labour great, the harvest never good.

39.

For in this painted Tomb, let Mans own spirit
 Really judge, what that estate can be
 Which he begetting in himself inherits,
 Other then *DESERTS* of Hypocrisie,
 Within the darkning shadows of his wit,
 Hiding his stains from all the world but it.

40. And

40.

And if the habits of Hypocrisie
 With such attention must be kept and wrought ;
 If to mask vice be such a mystery,
 As must with her captivity be sought;
 If to be nothing, and yet seem to be,
 So nicely be contriv'd and dearly bought,
 As vanity must in a Phœnix fire
 Smother her self to hatch her false desire.

41.

Then Judge, poor Man, Gods Image once, 'tis true ;
 Though now the Devils, be thine own defection ;
 Judge Man (I say) to make this Image new,
 And cleanse thy flesh from this deep dy'd infection,
 What miracles must needs be wrought in you,
 That thus stand lost in all things but election ?
 What living death, what strange illumination
 Must be inspir'd to this Regeneration ?

42.

Must not the Grace be supernatural,
 Which in forgiving gives sanctification ;
 And from this second *Chaos* of his fall
 Forms in Mans little world a new Creation ?
 And must not then this twice born Child of Heaven
 Bring forth in life this new perfection giv'n ?

43.

Then Man ; pray and obtain ; believe and have ;
 Omnipotence and goodness ready be
 To raise us with our Saviour from the Grave,
 Whence *Enoch* and *Elias* lived free ;
 He made all good, yet suffered sin and death
 To Reign, and be exil'd again by faith.

44. Then

44.

Then, till thou find this Heavenly change in thee
 Of Pride to Meekness ; Atheisme to Zeal,
 Lust to Continence ; Anger to Charity,
 Thou feel'st of thy election no true seal ;
 But knowledge only, that poor infancy
 Of this new Creature, which must thence appeal
 Unto the father for obedience,
 Judging his hopes or condemnation thence.

45.

For what else is Religion in Mankind,
 But raising of Gods Image there decay'd ?
 No habit, but a hallowed state of Mind
 Working in us, that he may be obey'd ;
 As God by it with us Communicates,
 So we by Duties must with all estates :

46.

With our Creator, by sincere devotion ;
 With Creatures, by observance and affection ;
 Superiors, by respect of their promotion,
 Inferiors, with the nature of protection :
 With all, by using all things of our own
 For others good, not to our selves alone

47.

And ev'n this sacred band, this Heavenly Breath
 In Man his understanding, knowledge is ;
 Obedience, in his Will ; in Conscience, Faith ;
 Affections, Love ; in death it self a bliss ;
 In body, Temp'rance ; life , Humility,
 Pledge to the mortal of Eternity.

48. Pure

48.

Pure onely, where God makes the Spirits pure ;
It perfect grows, as imperfection dies ;
Built on the rock of truth, that shall endure ;
A Spirit of God, that needs must multiply ;
He shews his Glory, cleerly to the best,
Appears in Clouds and Horror to the rest.

49.

Such was the soul in our first Sires Creation,
When Man knew God and goodness, not the evil :
Far greater in the Godheads incarnation,
Where Truth subdu'd the sin that made the devil ;
She still is Gods, and God for ever one,
Both unbeliev'd in flesh, and both unknown.

50.

Then, Man, learn by thy fall, to judge of neither ;
Our flesh cannot this spirit comprehend ;
Death and new birth in us must joyn together,
Before our nature where it was ascend :
Where man presumes on more then he obeys,
There, straight Religion to opinion strays.

51.

Then since 'tis true, we onely here possess
These Treasures, but in vessels made of slime ;
Religion we by consequence confess
Here to be mixt of base things and sublime,
Of native evil, supernatural good,
Truth, born of God, and error of our blood.

52. Yet

52.

Yet Gold we have, though much allay'd with dross,
 Refining, never perfect in this life;
 Still in our journey, meeting gain and loss;
 Rest in our deaths, and until then a strife:
 And as our days are Want, Temptation, Error;
 So is our Zeal, War, Prayers, Remorse, and Terror.

53.

Such is the state of Infants in new birth,
 Fed first with Milk, too weak for stronger food,
 Who learn at once to know and doe in earth
 (both enemy and impotent in good)
 Must feel, that our Christ can of his loose none,
 Which unto us makes Grace and Merit one

54.

These be true Antidotes against despair;
 Cradles for weakness; stories, for corruption
 To read, how faith begins to make her fair
 By cleansing sensual sinks of interruption,
 Whereby the throws of many thoughts bring forth
 Light, onely shewing, Man is nothing worth.

55.

For this word Faith, implies a state of Mind;
 Is both our woing, and our Marriage Ring;
 The first we meet, and last, but Love we find
 A given hand, that feeleth Heavenly things;
 And who believe indeed God, Heav'n and Hell
 Have past in that chief letts of doing well.

56. Then

56.

Then let not man too rashly judge this Light,
Nor censure God, by his own imperfections;
What can give limit to the infinite,
When he by works will witness our election?
Degrees I grant there be of Will and Might,
Some to beget, some onely to inherit,
Yet still the Conscience must obey the Spirit.

57.

Yea, though God call his Labourers every hour
And pay the Last and First with Heavenly gain,
Though he give faith, beyond the Law, and Pow'r,
Yet is Gods nature where he is to raigh;
His word is Life, the Letter all mens fall,
That it without the Spirit measure shall.

58.

This Sacred word is that Eternal Glasse,
Where all mens souls behold the face they bring;
Each sees as much as life hath brought to pass;
The Letter can shew Life no other thing:
The hearts Grace works to know what they obey,
All else prophane God, and the World betray.

59.

This work is Gods, even his that works all wonder,
His Arm not shorned, and his goodness one,
Whose Presence breaks sins middle wall in sunder,
And doth in flesh deface the evils throne;
He is all, gives all, hath all where he is,
And in his absence never soul finds blis.

60.

His *Egypt* wonders here he doth exceed,
 For there he mixt with Winds, Rain Natures line :
 Now by his spirit, he doth blast our weeds,
 Immediate Grace, true miracles Divine,
 Guides not by Fires and Meteors, night and day,
 His wandring people how to move or stay,

61.

But into sinners hearts, shadows of death,
 The saving light of truth he doth inspire ;
 Fitteth our humane Lungs with Heavenly breath,
 Our mortal Natures with immortal fire ;
 He draws the Camel through the Needles eye,
 And makes the chosen flesh die, ere they die.

62.

Yet keeps one course with Israel and us,
 The flesh still knew his Pow'r, but not his Grace,
 All outward Churches ever know him thus,
 They bear his name, but never run his race ;
 They know enough for their self-condemnation,
 His, doing, know him, to their own salvation.

63.

His Church invisible are few and good,
 The visible, erroneous, evil, many ;
 Of his, the Life and Letter understood ;
 Of these, nor Life, nor Letter, dwell in any,
 These make his word Sect, Scisme, Philosophy,
 And those from Fishers call'd, Apostles be.

64. They

64.

They do in praying, and still pray in doing,
Faith and obedience are their contemplation,
Like Lovers still admiring, ever woeing
Their God, that gives this Heavenly constellation,
They war that Finite, Infinite of sin;
All Arts and Poms, the error wanders in.

65.

God is their strength, in him, his are not weak,
That Spirit Divine which Life, Pow'r, wisdom is
Works in these new born Babes a life to speak
Things which the world still understands amiss :
The Lye hath many tongues, Truth only one,
And who sees blindness, till the sin be gone?

66.

Fools to the world these seem, and yet obey
Princes oppressions, whereat fools repine ;
They know these Crowns, these Theaters of Clay
Derive their earthly pow'r from pow'r Divine :
Their sufferings are like all things else they do,
Conscience to God, with men a wisdom too.

67.

Book-Learning, Arts, yea School Divinity
New types of old Law-munging Pharisees
(Which curst in bondage of the Letter be)
They know, they pitty, and would fain advise ;
The goodness moves them, yet the wisdom stays
From sowing Heavenly seed in stony ways.

O

68. To

68.

To you they cry, O you, that hold the shrine
 As sent by God, yet Priests of chance and gain!
 Your charge is to distribute things Divine;
 O do not lie for God, and sin in vain!
 Reveal his word, his mysteries expound,
 Else what he works you travel to confound.

69.

You should be keys to let his Will pass out,
 Bind sin, and free repentance by his word;
 Fear those that scorn, and comfort them that doubt;
 What drowned *Pharaoh*, still is *Israel's* forde:
 Wisdome above the truth was *Adams* sin;
 That veyle which Christ rent off, will you walk in?

70.

Observe Faiths nature, in these hallow'd shrines,
 Both of the old and perfect Testament;
 Works be her fruits, her nature is Divine,
 Infus'd by him that is omnipotent;
 Doe we believe on him, on whom we stay not?
 Can we believe on him, whom we obey not?

71.

His Pen left two examples, it is true;
 First of his chosen, how he grossly fell;
 Then, of the Thief born instantly anew;
 Vice rais'd to Heaven, perfection fall'n to hell;
 And of each nature therefore left not many,
 Lest hope, or fear should over-work in any.

72. Is

72.

Is it not then by warrant from above,
 That who gives faith, gives true obedience?
 What other Medium hath our flesh to prove
 That sin with God keeps no intelligence?
 Takes this from Man the fruits of Christ his death?
 No, it translates him into it by faith.

73.

For though God gave such measure of his Grace
 As might in flesh fulfill the second Table,
 Yet sin against the first, did quite deface
 Gods Image, and to raise that who is able?
 Between the Flesh and Grace that spiritual Fight
 Needs Father, Son, and their proceeding Might

74.

Nay, let us grant, God would enable Man,
 After his calling, to accomplish all;
 From *Adams* sin who yet redeem him can,
 Or *Pauls* transgression clear before his call,
 But Christ that comes to none of Gods in vain?
 The justest need him, for the worst he is slain.

75.

His life he makes example where he please
 To give his spirit, which is, to forgive:
 What can the flesh assume it self in these,
 Since reason dies, before his faith can live?
 Who knows Gods pow'r, but where he sin removes?
 What should restrain the Almighty where he loves?

O 2

76. Besides

76.

Besides, who marks Gods course, from our Creation
 Down unto Christ, shall by succession see
 Bliss of the goodness, evils condemnation
 Establisht by unchanging destiny:
 The Word is cleer, and needs no explanation,
 Onely the Council is a Mystery;
 Why God commanded more then Man could do,
 Being all things that he will, and Wisdom too.

77.

Why came our Saviour, if flesh could fulfill
 The Law enjoyn'd? or if it must transgress,
 Whence took that Justice this unequal Will
 To bind them more, to whom he giveth less?
 Here Pow'r indeed to wisdom must direct,
 Else Light saves few, and many doth detect.

78.

Strive not then, wit corrupt and disobeying, (Thrones
 To fetch from Popes stools, Pow'rs commanding
 Doctrines of Might, that suffer no denying,
 Yet divers. as Earths Tempers in her Zones;
 Since Christs own heard him, saw him live and dye,
 Yet till he rose, knew not the mystery.

79.

Pray then, and think, Faith hath her mediation,
 Ask for thy self that spirit which may judge,
 Wait the degrees of thy Regeneration,
 Count not without thy God, nor do thou grudge
 Limits and bounds of thine illumination;
 But give account of that which God hath given,
 Since Grace, not Merit, with the Law makes even..

80. And

80.

And if thou seek'st more Light to cleer thy mind,
 Search not Gods councils in himself contracted,
 But search his written word where thou shalt find,
 That *Adams* fall was breach of Law enacted,
 By which in stained womb the chosen seed
 Together with the reprobate did breed.

81.

The one shew'd forth the Light which he receiv'd
 Fashion'd within him by the infinite;
 The other serv'd the evil, was deceiv'd,
 And in that which condemn'd him took delight:
 Both States partakers of Eternity,
 In Life, or death, as good, or ill they be.

82.

Both had one School, one form and Education,
 Each knew one God; but onely one obey'd,
 Where in the odds was spiritual adoration,
 And outward Rites, which ever have betray'd;
Abel sought God alone, *Cain* would have more,
 Which Pride was in the Angels judg'd before.

83.

Thus when Creation was a fresh Tradition,
 And miracle the proper ground of faith,
 Guiding the sin unto her true Physitian,
 Yet then (we see) sin multiplyed death:
 For him that made them men would not obey;
 Idols, and Sects ne'r had any other way,

O 3

84. Men

84.

Men would be Gods, or earthly Giants rather,
 Number their strength, and strength their number is,
 Their Doctrine sin, which as it spreads doth gather
 This present world, Flesh seeks no other blis.
 As God, by goodness, saves those souls he chooseth,
 So Hell condemns those wicked souls it useth.

85.

Now while both Churches lived thus together
 United by Grace, by miracles united,
 The outward worship common was to either,
 And both alike by benefits invited :
 Yet murmur and obedience prov'd them two,
 For while both knew, yet onely one would doe.

86.

Thus though by life the Spirit Spirits trieth,
 So as Gods goodness is by his exprest ;
 Which goodness in the devils ever dieth
 Yet God hath here more latitude imprest :
 For unto those who only bear his name,
 He gave such Gentiles as deny'd the same.

87.

But when with idols they prophan'd the Land
 Which he gave them, for seeming to adore him,
 When they that held by form, even brake that Band,
 And Israel in the outward fail'd before him ;
 Then came captivity, that earthly Hell,
 Planting the Gentiles where his did dwell.

38. In

88.

In this times womb, this uttermost defection
Of fleshly *Israel*, came the Virgins seed,
That rightfulness which wrought Gods own election,
And in the flesh fulfill'd the Law indeed :

When Doctrine, Miracles, benefits prov'd vain,
Then was this Lamb ordained to be slain.

89.

Thus by defection from obedience,
Successively both Sin and Sects have grown ;
Religion is a miracle to fence,

The new man of the old is never known :

And to those hearts where gross sins do not die,
Gods Testaments are meer *Philosophy*.

90.

What Latitude this to the world allows,
Those souls in whom Gods image was decay'd
Then know when they perform such spiritual vows
As underneath our Saviours Cross are laid,

They that receive his wages, bear his Arms,
Know onely what avails us, and what harms.

91.

Wherein to take Thrones first, as chief in Might,
Dauids we wish, of *Salomons* find some,
Not in those wisdoms of the infinite,
But in the rest, which bide more doubtful doom: (ven,
Thrones are the worlds, how they stand wel with hea-
Those pow'rs can iudge to whom such grace is given.

O 4

92. Next

92.

Next that, High Priesthood, which the spirit fall'n Jew
 So prized, and erroneously maintain'd,
 Ceas'd in him, whose sacrifice was due
 To all the world, by her defections stain'd :
 Small hopes this gives to our Cathedral Chairs,
 The spirit onely choos'ing spiritual Heirs.

93.

Again, for such as strive to undermine
 The vanity of *Rome's* ore-built foundation,
 With sins ambition, under words Divine,
 Hoping to raise Sects from her declination ;
 O let them know, God is to both alike,
 The one he hath, the other he will strike.

94.

And in the world where pow'r confirms opinion,
 Advantage, disadvantage as they stand ;
Rome hath the odds in Age and in Dominion ;
 By which the Devils all things understand,
 The Superstition is too worn a womb
 To raise a new Church now to equal *Rome*.

95.

Last, for our selves which of that Church would be
 Which (though invisible) yet was, is, shall
 For ever be the State and Treasurie
 Of Gods elect, which cannot from him fall :
 Arks now we look for none, nor signes to part
 Ægypt from *Israel*, all rests in the heart.

96. Our

96.

Our three Crown'd Miters, are but works of Spirit,
Faith, Key and Scepter ; our Ambition, Love ;
Built upon Grace we are, and thence inherit
Temptation, which in us doth purge and prove,
Mortifie, regenerate, sanctify and raise
Our old fall'n *Adam* to new *Adams* ways.

97.

This word of life, then, let not fleshly Man
Corrupt and unregenerate expound ;
As well the Mortal judge the immortal can,
Or deafness find the discords out of sound,
Or Creatures their Creator comprehend,
Which they presume that judge before they mend.

98.

Mixe not in Functions God and Earth together ;
The wisdom of the world and his are two ;
One Latitude can well agree to neither,
In each men have their beings as they do :
The world doth build without, our God within ;
He trafficks Goodness, and she trafficks sin.

99.

Schools have their Limits, wherein Man prescribes ;
What Credit hopes Truth there, which contradicts ?
States have their Laws, all Churches have their Tribes,
Where sin is ever strongest, and inflicts ;
For Man is judge, and force still wisdom there,
How can God thence expect a spiritual Heir.

100. But

100.

But Gods elect still humbly pass by these,
 Make Love their School, and scale of righteousness;
 Which infinite those hearts desire to please,
 While to the world they leave her wickedness;
 Sect and division cannot here arise,
 Where every Man in God is only wise.

101.

Can it then be a Doctrine of despair
 To use the words or Councils of our God;
 As they stand in him? though they seem severe,
 Health of the chosen is the lost child's rod.
 Though flesh cannot believe, yet God is true,
 And onely known, where he creates anew.

102.

Things possible with man are yet in question,
 Gods pow'r, Gifts. Will, here faith's true Bases be
 All Mediums else are but the sins suggestion,
 The mover onely makes our nature free,
 Faith and obedience he that asketh gives;
 And without these Gods spirit never lives.

103.

Again, in this strange war, this wilderness,
 These *Egypt* Brick-kills, from our straw depriv'd,
 God ever liveliest doth himself express,
 Help being here from Heavenly pow'r deriv'd:
 Affliction of the Spirit made mans true Glass,
 To shew him, God brings what he will to pass.

104. Now

104.

Now in this fight, wherein the man despairs,
Between the sin, and his regeneration
Faith upon Credit never takes her Heirs,
Gods wonder in us works her adoration :
Who from the Heaven sends his graces down,
To work the same obedience he will Crown.

105.

This leads us to our Saviour; who no more
Doth ask then he enables us to do ;
The rest he frees, and takes upon his score,
Faith and obedience onely binds us to :
All other Latitudes are Flesh and Devil.
To stain our knowledge and enlarge our evil.

106.

Offer these Truths to Pow'r, will she obey ?
It prunes her pomp, perchance ploughs up the root ;
It pride of Tyrants humors doth allay,
Makes God their Lord, and casts them at his foot ,
This Truth they cannot wave, yet will not do,
And fear to know because that binds them too,

107.

Shew these to Arts; those Riddles of the sin
Which error first creates, and then inherits;
This Light consumes those Mists they flourish in,
At once deprives their Glory and their Merit ;
Those mortal forms, moulded of humane error,
Dissolve themselves by looking in this mirror.

108. Shew

108.

Shew it to Laws ; Gods Law, the true foundation,
 Proves how they build up earth, and loose the Heaven;
 Give things Eternal, mortal limitation,
 O're-ruling him from whom thair Laws were given :
 Gods Laws are right, just, wise, and so would make us,
 Mans, captious, divers, false, and so they take us.

109.

Shew it the outward Church, strange speculation
 For that Hypocrisie to see the Life,
 They that sell God for earthly estimation,
 Are here divorc't from that adulterous wife :
 For this truth teacheth Mankind to despise them,
 While God more justly for his own denies them.

110.

Offer these Truths to flesh ; in General,
 God in his pow'r, and Truth they do confess ;
 But want of faith, that venome of their fall,
 Despairs to undergo his righteousness,
 They think God good, and so his Mercy trust,
 Yet hold good life impossible to dust.

111.

Onely that little flock, Gods own elect,
 Who living in the world, yet of it are not,
 God is the wealth, Will, Empire they affect,
 His Law, their wisdom, for the rest they care not ;
 Among all floods this Ark is still preserv'd,
 Storms of the world are for her own reserv'd.

112. For

112.

For their sake, God doth give restraining Grace
To his seen Church, and to the Heathen too ;
Sets sin her Latitude of time and place,
That onely she her own may still undoe ;
And where the sin is free to all, as one,
He binds temptation to preserve his own.

113.

So as though still in wilderness they live,
As gone from *Egypt*, suffer *Israels* care,
Yet Food and Clothes that wear not out he gives,
Of them that hate them they preserved are,
This Grace restraining bounds the Hypocrites,
Whose ravine else might spoil the world of Lights.

114.

Then, Man ! rest on this feeling from above,
Plant thou thy faith on this Celestial way,
The world is made for use, God is for Love,
Sorrow for sin, Knowledge but to obey ;
Fear and Temptation to refine and prove,
The Heaven for Joy ; desire thou that it may
Find peace in endless, boundless, Heavenly things ;
Place it else where, it desolation brings.

FINIS.